CERTAINE

CONCEPTIONS,

OR,

CONSIDERATIONS

OF

Sir *PERCY HERBERT*,

UPON THE

Strange change of Peoples Diſpoſitions and Actions in theſe latter times.

Directed to his Sonne.

Deus primum bonos proximè.

LONDON,
Printed in the yeere 1651.

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LONDON

Printed in the yeare 1642.

FOR MY SONNE
Mr. WILLIAM HERBERT.

HAving compiled this ſmall Treatiſe, chiefly for the entertainment of my ſelfe and private family, conſiſting of morall and divine principles, collected according to my ſeverall conceptions, anſwerable to the diſtractions of theſe times, that neither gave me conveniency of books or liberty for converſation, I thought it moſt proper to direct the reading of theſe Writings more particularly to your ſelfe then to any other: not onely in regard you are the appearing perſon, that probably muſt give continuance and ſucceſſion to our houſe, which I heartily wiſh may be in vertue, or not at all: but alſo, for

that part of the booke was written whilſt my imagination was imployed in doubts and fears, concerning your late dangerous ſickneſſe, which I muſt confeſſe did not a little heighten my troubled apprehenſion with the conſideration of all humane uncertainties, reſolving then your loſſe, ſhould have buried my principall felicities in a retired obſcurity, that now for your good I am partly determined ſhall be further enlarged, according to conveniency and occaſion: to which purpoſe upon the ſame ſcore of conſideration I muſt conjure you to reflect often upon the extraordinary mercies of Almighty God, ſhewed in your behalfe, not onely in raiſing you unexpectedly from ſo hazzardable and deſperate a condition of weakneſſe, to a competent if not a perfect degree of health and ſtrength of body, but alſo that he hath been pleaſed to afford you many other plentifull favours, in ſome kinds beyond the ordinary ſort of men. Wherefore as you appear by diſcourſe ſenſible of theſe bleſſings I muſt adviſe you to carry alwaies about with you, thoſe very thoughts you were enſpired with all, (ac-

cording to your own relation) in the greateſt extremity of your ſickneſs, as being freeſt from earthly paſſions, and thoſe vaine ambitions, that uſe to corrupt the manners, if not the very underſtandings of moſt people. However I would have you believe, that I goe not about by theſe expreſſions to entangle, much leſſe to compell you to a monaſticall ſeverity of life, but onely I endeavour by my writings and directions, to perſwade and confirm you, in ſuch a religious morality in your converſation and affairs (neceſſary to all Chriſtians) that may the better ſecure your condition both in this life and the next. And although I am confident that theſe generall admonitions might ſerve for ſufficient inſtructions to your youth, in regard I have been ſo wel acquainted with your nature and education, yet for that I may be thought ſomething large in my writings, concerning the extravagancies and vices of this age, I wil not let you paſſe in this Epiſtle, without ſome diſtinct advertiſments directed unto your ſelfe; however do not thinke I point perſonally at you in any of theſe particulars, onely my intention and

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aimes are, by ſetting before your conſideration the inconveniencies of theſe paſſions and abſurdities, you may become the more diſtaſted with the practiſes of them in others; ſince moſt pittifull examples of all ſorts are daily preſented to your eares or eyes, eſpecially of childrens diſobedience to their parents.

Truly *Will*: if I ſhould have any juſt occaſion given me, to ſuſpect your intentionall duty or filiall love, I ſhould have cauſe ſufficient, not onely to eſteem my endeavours moſt unfortunate, but exceedingly to doubt of your diſcretion, as wel as to blame your ingratitude; ſince, as you cannot but know how much your mother and my ſelfe have ſtrived in your behalfe, to the uttermoſt of our powers: ſo is it unpoſſible in that regard, you can finde more confiding perſons then our ſelves, whereon to place your chiefe truſt and confidence, either in difficulties or inconveniencies. If at all God Almighty had not added a temporall curſe, to that Commandement, and to no other, which obligeth the duty of children to their parents,

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beſides many other fearful teſtimonies, I could bring, to ſhew a neceſſity of performing with all honour and reſpect, thoſe filial ties of nature: which I onely tell you, becauſe many young people (as I ſaid before) in theſe dayes, are grown ſo extravagantly prepoſterous in their courſes, that ſcarce is there family, but hath ſome cauſe to complain in this nature, with more then ordinary grief; whereas in times paſt children thought it not onely a reputation to their own perſons, to bear a reſpectful honour to their parents, but even with a certain kinde of admiring duty, were moſt careful and diligent, to imitate their very actions, as well as to receive their inſtructions.

Next I muſt minde you, of that dangerous and ſwelling diſeaſe of vain-glory, that uſeth to intoxicate in this age, ſo much the braine of young people, that as they become altogether void of any good nature at all, ſo not ſeldom being tranſported with this vanity, they appeare in ſome ſort deprived of their wits; however I am perſwaded that you have contracted ſuch an experience by your

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being abroad, and having converſed without flattery, that if at any time by accident you fall into the like errours, you will be ſoon able to put a bridle to the humour by ſome temper and diſcretion.

But as this inclination floweth from too great an indulgency of nature, wanting a competent judgement to diſcern, ſo is it the occaſion often times, not onely of unneceſſary and diſtaſtful contentions, but alſo of moſt deſperate quarrels, proceeding from diſpoſitions too furious, which in this place, I ſhall example by one ſhort ſtory not to be queſtioned for the truth thereof.

Two entirely loving brothers upon occaſion of recreation, walking one evening within the Precincts of their ordinary dwelling, and beholding the skie beſpotted all over with ſtars, one of them of a ſudden wiſhed as many fat Oxen of his own, as there appeared little lights in the Firmament; the other again, not to be behind hand with his brother as he thought in invention, alſo deſired Paſtorage as large as the whole Element, and then demanded how his Cattel would be fed?

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the first apprehending belike indiscreetly some intention of affront to his vain-glorious conceits; in heat and choler told his brother, that they should feed in his pasture, whether he would or no: wherefore the other being also moved with passion, at this seeming intention of compulsion, hastily replyed, that as by right he could not claim any interest in his Field or Medow, so was he fully resolved to debar him from all benefit and commodity therein. But in conclusion, from words they went to blowes, until at last both drawing out their weapons, which they had unfortunately about them, they soon became each others murtherer, before any of the house could come to their rescue, notwithstanding there wanted not good store of company in that noble family. Which in my opinion may be taken for a most remarkable example of transported natures, either by vain glory or anger, especially to be prevented in matters of gaming, since persons for the most part in losse, are so far from bridling their passions, that oftentimes they challenge to themselves certain priviledges to be of-

fenſive, as reflecting more upon the injurie fortune doth them, then at the equality of them that played with them, who will finde hardly temper or civility to be abuſed by reaſon of ſuch indulgent conceits, when there is no other obligation to perſwade them to the ſuppoſed compliance.

The deſire or itching appetite of flattery, may be ſaid alſo to be a property of vaine-glory, as well as a baſe effect of that lunacy, which in regard it is of a dangerous conſequence, eſpecially to youth, I thinke it ſomewhat convenient in this place to be remembred: for who are addicted thus to be delighted, or rather to be laid aſleepe by ſuch enchantments, muſt not onely ſtill reſolve to converſe with fooles and knaves, that either for ends, or out of ignorance, will be ever ſubject to each fantaſticall humour of theirs, but for the moſt part they ſhall be kept out of all eminent company, in regard that thoſe who have gained a powerfull influence over their weakneſſe, are obliged to procure them the greateſt diſtance may be with worth and knowledge, ſince indifferent people without

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any partiality, would be apt to discover true or false lights. Be assured that this inclination proceeds from a kind of low disposition, though extreamly swoln up with a preposterous and ignorant pride, that wants sufficient courage to gain estimation by industrie; such people at last will be forced to entertaine scarce any thing else but sloth and sensuality: which is the worst condition man possibly can fall into.

To avoid all these inconveniences, nothing is more proper, then to keepe alwaies the mind and the body imployed with some Noble activity; however it is not sufficient to be continually busied, but it will be found most necessary also to have some designe or period in the imagination; as well to know when to end, as what to begin; neither to be wearied by difficulties, or altered through inconstancy, and so by consequence not to leave any prosecution, unlesse the judgement upon serious deliberation give a willing and knowing consent: for no doubt as the Word is most composed of craft and ignorance, so will there not want perpetually aboundance

of alluring diverſions: in that people for the moſt part cannot well brook worth in another, ſince they are reſolved not to take the pains for it themſelves, and therefore will endeavour rather to undermine reputations by detraction, then hope to equall vertues by induſtry. If you doe well, you muſt look rather to be ſpighted then commended; and if you doe ill, you may onely purchaſe ſome little compliance with your perdition.

Laſt of all, I would not have you too much either to reflect upon our paſt felicities, or too feelingly apprehend our preſent misfortunes; ſince both the one and the other may ſeem paſt recovery; yet as we have ſuffered ſomething injuriouſly, though perhaps but equal with others of the ſame quality and proſperity, ſo aparantly have we beheld in all our ſufferings, evident ſignes of Gods mercies towards us, not onely in delivering us from many hazards and dangers, with a convenient ſupply alwayes when our neceſſities were moſt preſſing; but alſo hath formed your education, out of theſe troubles; which I dare be bold to ſay (in your own thoughts)

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you value more then a great deal of worldly fortune. However, it is not ſufficient onely to have theſe conceits and opinions, but with induſtry and diſcretion, you are to make uſe of both what you have, and what you have not, by pitching upon ſome laudable ſettlement for your future conveniencie and ſubſiſtence, in which courſe, in deſpight of all malice and enticements, I would have you to be reſolute, and ſo little aſhamed of the profeſſion and practice of Religion and Honour, that boldly you are not onely to love and cheriſh thoſe vertues in your ſelf, but publikely to countenance them whereſoever you ſhall finde them in others, in ſo doing, you ſhall ever oblige me to reſt,

Your moſt affectionate

Father,

PERCIE HERBERT.

To the Reader.

I Muſt confeſſe, when firſt I fell upon the determination, to exerciſe my Pen in a ſubject of this nature, I never thought my endeavours ſhould have paſt further then the bounds of my own family; but being ſince perſwaded by ſome reaſons (which I need not expreſſe) to make my writings more publique; as alſo not well knowing what certaine habitation I ſhall be maſter of in theſe diſtracted times; when as oppreſſion already hath dealt ſo hardly with me, I have cauſed theſe conceptions of mine to be printed, that they may alſo (if there be occaſion) ſeeke their own fortune in the World, though I feare they will not finde competent entertainment, in regard they ſeem not much (perhaps not at all) to ſuit with the conſtitution of the age; at leaſt they appeare not any way ambitious, after the cuſtomes now chiefly in faſhion; although I can confidently aſſure the Reader, that as they are not any way painted and flouriſhed, whereby to procure the better acceptance, ſo

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in the inside are they purely without hypocrisie and ostentation, having no plot at all to deceive the World. Whereupon I must take so much boldnesse, as to require those who at any time shall cast their eyes, if not their intentions upon these lines with some curious appetite, that they will yet doe me so much right (though they should want thereby their own satisfaction) as to proceed in a methodicall way, in their passing over the Chapters, lest what I intend for something may prove nothing to their apprehensions, for want of sufficient order and patience to consider; and the rather may I expect this curtesie (if you will let it be a charity) for that the book it selfe is so extreame short, that if I did not intend to enlarge it by a second part, I might be something ashamed that the presse under my name and solicitation, hath been employed with so small a Pamphlet, and therefore consequently can give the Reader no excessive trouble, to take the more deliberation in the truer understanding of my intentions, which may prove far more satisfactory to us both if this course be observed: and also do desire that he will be pleased to excuse and rectifie those Faults that have escaped in the printing, by his own judgement, which the sense will sufficiently direct him unto, without any great difficulty.

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THE INTRODUCTION, OR INDUCEMENT Of the whole BOOK.

AS most people in our age do furiously complain of their own sufferings, rather quarrelling with the Times, then with their Vices: So the late Act of Confinement, contributing very little benefit or opportunity to the delight of Conversation, gives me leasure and conveniency enough, not onely to exercise my several imaginations in many extravagant Fancies, as well concerning my own Crosses, as other mens Actions; but other whiles more seriously to recollect toge-

ther those Cogitations in a Method, whereby I might pick out of them some advantages towards my particular Use and Comodity. And to this purpose, although I would not have any think, that I intend presumptuously to be an instructor of others (it neither being proper for my Profession, or within the compass of my Ability, however I must confess my desires therein are competently charitable;) yet I conceive it most agreeing with my intentions in some orderly way to put down my conceptions in writing, that they be the better fixt in my memory when I shall have occasion to put in execution the effects of this necessary contemplation. Wherefore if any shall demand either why I write at all, or make election of no meaner a Subject, as it may be thought, beyond the reach of my seeming Capacity: My reply must be, that as the first part of the Question is already answered, by my not having for the present any passable imployment, either at home or abroad; so the latter will quickly finde this Reply, by reason of one Principal, grounded strongly in my minde, that slight and impertinent Discourses are most unfit for this intemperate and licentious Season; which being allowed me, I must take leave to say, as well as to think, that notwithstanding there are very many, as I intimated before, extream sensible of their sufferings in these days of tribulation, because they feel the smart of their green Wounds newly made; yet I am confident there are very few that do absolutely believe the inflammation proceeds from a secret Poyson long time ago ingendered in the heart

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of this Nation; wherefore if men would but look back upon the Posture of this Kingdom in the beginning of these Wars, at what time I may bodily affirm, scarse any Vertue was practiced with confidence and assurance, those thoughts perhaps would soon finde a way to judge from what Original these misfortunes have proceeded: Again, of the other side if we can open our eyes for the present, at the continuance, if not increase of Sin and Vice, not to be paraleld perchance by former Stories, we may without over much difficulty be perswaded that in a manner it is unpossible, God Almighty should yet withdraw his heavy hand of punishment from off our Countrey; For as in the general we had experience, the Nobility were degenerated, the Gentry corrupted, Women grown impudent, and the common People Atheistical; so may we perceive now, by a strict enquiry, that at present the very Natures and Dispositions of most Persons are changed into a certain kinde of strange Lunacy, or prepostrous Madness in their Actions, as if some ominous Revolution were yet to be made in this Nation: Which I must confess hath not onely oftentimes amazed my own private thoughts, but makes me conclude, that as these wonderful insensibilities and Impieties, proceed from some fatal displeasure of Heaven, so of necessity must the Causes of these ills arise, either from the believing there is no God, that Jesus Christ was not the true Saviour of the World; from some high and peremptory presumption of his mercies, or from too much stupidity in peoples apprehensions, proce-

ding from the inchantment of fleshly Appetites. To all which we will speak something in particular, since my intentions are by this Discourse to remember the imperfections of the Times, for my Own and Families Admonition.

Against Atheism.

IN the first Place, if any do suppose, that there is no God, or omnipotent Dispoſer of all things, with a certain kinde of order, but as if by chance every creature did produce and suffer increase and diminution, without any further design and intention, the opinion is not onely most ridiculous, but even repugnant to Nature it self, which seems to pretend an orderly Rule in all her Actions and Effects; for that besides the general confusion it would soon bring upon each production, in regard Seeds in every Species, could not in a short time but jar amongst themselves, wanting the true mixture, by the application of those helps necessary for Increase and Continuance, as Sun and Rain with the like, without which all generations would quickly perish, it is evident the ancient Philosophers meerly by the compulsion of Reason, without any manner of Revelation from Heaven, were forced against their Wills and Appetites, not onely to confess some Supernatural and Divine Operatour, that made the World and commanded at first the course

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of the Heavens, with the influence of the Planets, that they might be proportionable to the Commodity and Subsistence of lower Motions; But also acknowledged one single Essence and Deity, as Master of every Creation, since they knew divided Powers could not be omnipotent, in respect they might have several Wills which must needs produce diverse Effects tending to confusion, by which means things would not be conveniently governed and ordered to Subsistence and Increase: Besides, we may fall upon this consideration, that there was never yet any people upon earth, how Barbarous soever in their understanding, and rude and ignorant in their conversations, though separated from all possibility of Instruction, but by the very documents of Nature it self, did use a formal Sacrifice, or exteriour Worship to some god or other, whom they did in a sort fear and reverence, though they had not knowledge sufficient by education, to distinguish rightly who he was, or what were his Attributes: Again, it hath been observed that scarce any Atheist, how wilde and blasphemous soever, in his discourses, and infamous and dissolute in his course of life, but at the sudden apprehension of death or some other imminent danger, would seem to cast up his eyes to Heaven, as demanding a kind of assistance in his necessity, being induced thereunto, onely by a natural instinct of feare, though perhaps in perfect safty, he would be either of another opinion, or of a different comportment; which shews there is somthing supernatural, that compelleth man to acknowledge and reverence his

Creator, let his will be never ſo perverſe, who muſt be honoured in ſpight of all wickedneſs: Further let us but caſt our looks upon the Plants of the Earth, with their wonderful effects, and we ſhall ſee every where, ſuch diverſity of kinds, both in ſhew and operation, and yet proceeding but from one Womb, that it would amaze our conſideration to learn to know how they could be diſtinguiſhed in their growth, not having any relation at all to each other, which certainly cannot be without ſome Divine providence: In like manner we may behold every little Bird naturally to have a ſeveral way of building its Neſt, according to the ſame Species he is of, which Form conſtantly he maintains, though he be never ſo far diſtant from others of that kinde, however he is not capable, either of art or imitation, and with all as ſoon as the young are out of the ſhell, they can readily without inſtruction, provide for their own ſafety and commodity, without Practice or Information, whether it be to defend themſelves, againſt the violence of ravenous creatures, though they never ſaw the like before, or to ſeek thoſe nutriments which their welfare requires: As for example Ducks preſently after they are hatched will covet the water, though Chickings cannot by any means be induced to enter into a pool, for fear of being drowned, for that Nature teacheth them they may not ſwim, having no other experience for that Science, then what their omnipotent Creator hath Divinely infuſed into them for their preſervation: Whereas of the contrary man is not endued with ſuch timely

foresight (though he be of a far more noble making) because his wise God sees it not necessary for his present being, in that he hath ordained him reasonable creatures for his defence, and to take care of him whilest he is young, which I say shews a high providence beyond all dispute; Again, who is it hath placed so admirable a property in the Loadstone, and keeps the Sea within his bounds? notwithstanding the continual course of so many Rivers, which else would exceede according to the rule of other waters, to the destruction of the whole World, but he that hath designed all things to work convenient effects, by his omnipotency towards preservation, since no Schollership or Learning is able to give convincing Testimonies of either: And last of all it may be considered, that man being the noblest of Creatures visible, if there were not somthing above him, he himself should be the orderer of nature, since all things else we see want Sence or Reason, and man also not knowing its uttermost bounds, we must conclude he was created by a more excellent Essence; As for Example, we see this huge Ball of the Earth hangs in the ayre without any support, contrary to the nature of all solid bodies that ever fall downwards, by the meer compulsion of their weight; so that of necessity there is somthing more powerful then Nature, that commands it against its course, which cannot be man, because he is not onely ignorant of this, but many other misteries. Again, it is unpossible that Nature can be this omnipotent Eternity, for that we see her in most things subject to accident,

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and apparantly decays dayly in her productions, which shews she is not Perfect and Independant, and therefore can be no god; for man being her best piece, is born infirm, lives a time with trouble, and at last dyes by Violence or Age, allwhich seems to be to little purpose, for the being of the World, without any other designe or end: Wherefore we may conclude, that somthing above either man or nature must needs order all things according to his pleasure, for some use more then ordinary, since certainly his works can be no more in vain, then himself can be without eternity, and how his intensions can be less then to an eternal end: I cannot see the least reason, that ought to administer any occasion of dispute, however for orders sake, we may discourse in this manner.

For the Immortality of the soul.

That as this mighty omnipotent and all powerful God, hath here created a most large and beautiful World, full of all kinde of useful varieties, so must this world be created to some other effects, then onely to produce and consume, without any other purpose or designe: And what could the intention of this creation be, but to preserve some immortal thing, ordained for Gods own proper and particular Use and Service, which can never end? neither is it possible that this thing, or subject of Gods intention, can be any other, then mans reasonable Soul, in which he hath placed so clear an understanding, differing from all creatures else in a most high measure, since Beasts, Birds, and the like, are endued onely with Life and Sense, whereas man alone enjoys the fruition of Reason, by which

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he comes to know, the very nature almoſt of all other things: But here perhaps may be alledged, that we give too great a prerogative to mans Soul, ſince he doth no more exceed other creatures in knowledge, then one creature ſeems to paſs another in ſubtilty, which ſhews degrees, as they ſay, of excellency in ordination, though not perfection in mans Creation: Unto which Objection, I ſhall briefly make this Anſwer, That as it had been an needleſs or impertinent thing (as I intimated before) for God Almighty, to have made the World with its Beauties, meerly for mans Subſiſtence (as being held the beſt of Creatures) and himſelf to be created to no other end, but onely to live and dye, and others to ſucceed him, which is nothing elſe, but to go round in a Circle, without either deſign, intention or purpoſe; Which certainly as this cannot ſtand with the nature of Gods Wiſdom, ſo of the other ſide, it may eaſily be determined, by any reaſonable judgement, how far the capacity of mans ſoul goes beyond the underſtanding of all other creatures, that were ever yet made in the world, ſince he is able, a knowing way by the very ſtrength of reaſon, not onely in times of danger and neceſſity, to call upon his Maker with ſome confidence for aſſiſtance, (which no other living thing will be able to do, by all the inſtruction can be infuſed into him by humane Art whatſoever) but even in ſome ſort, can define his Creators very Nature and Eſſence, by thoſe Rules given him by Divinity and Philoſophy, allowing and diſproving them if there be occaſion, by his own natural Reaſon and Ap-

prehenſion: Which is a difference of ſo high a prerogative, that by it we reſemble Gods own Image, in foreſeeing, judging, and diſtinguiſhing of good and evil, right and wrong, as alſo between ignorance and ſcience, whereas other creatures carry about with them only Senſe and Memory, that ſerves them but for ſubſiſtence and preſervation, being all they need for the end they were made, which was alone for mans uſe and commodity: For no perſon in his right wits will tell me that an *Elephant*, or a *Fox* (they being eſteemed the wiſeſt, and moſt intelligible of creatures) can be inſtructed by all the learning in the world, for never ſo many years together, to govern a Kingdom, lead an Army, or give convenient Counſel in matters of difficulty, much leſs to know the orderly courſe of the Planets: Wherefore I muſt conclude, that as there is no compariſon between mans Underſtanding, and other Animals, of what excellency ſoever, ſo God Almighty having given mans reaſonable ſoul, ſo principal a preheminency above other creatures, it muſt be that if any thing ordained for eternity, and eternal ſomthing muſt be (as I ſaid before) for which this great world was made, ſince his Wiſdom, Goodneſs, and omnipotency, could not act any thing in vain, which of neceſſity muſt follow, if man ſhould onely live to dye after a while, without injoying any further happineſs or end: As for Example, it would be eſteemed a very great madneſs (or at leaſtwiſe a palpable indiſcretion in humane Actions) for any perſon to breed and nouriſh living creatures, without ſome intention, either

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to ſupply his neceſſities or pleaſe his ſenſes: Much more ridiculous to think God Almighty (that is not ſubject at all to error) ſhould create and preſerve what, he did not intend for ſome purpoſe: Wherefore I ſay this divine Eſſence, as he cannot be capable of theſe or any other Paſſions and Defects, ſo would he not have made this world, without an intention conducing to eternity for their ſakes, to whoſe uſe the earth was ordained at the firſt: Since all his operations can tend to no lower an end in every of his Works, which muſt be infinite like to himſelf: of the other ſide, certainly this Object of his, can be no other then the Soul of man; he onely of all other creatures, being indued with a reaſonable and noble Underſtanding, and therefore pleaſed it ſhould participate of a Glory (out of his infinite mercy) that could not be created, becauſe his ſublime goodneſs never intended any thing directly for deſtruction, but by way of accident, or rather provoked thereunto by his neceſſary Juſtice for his eternal Honour: But if mans reaſonable Soul ſhould be Mortal, as ſome Fools perhaps may ridiculouſly ſuppoſe, what priviledge hath his excellent creation above other inferiour creatures, over whom he is ordained Lord and Maſter, nay rather I may ſay apparent diſadvantages, ſince not onely moſt living things exceed him in the Faculties, and Uſe of their Senſes, but alſo in not being ſubject to the unhappineſs of the perturbation of the minde, upon the arival of worldly accidents, which may be eſteemed the greateſt afflictions of this Life: for that foreknowledge and apprehen-

sion of Death, or Miseries before they come, are a continual discomforture to all present Delights, and an interruption to that content, which should render him happy and pleased within himself; Whereas unreasonable creatures want those perturbations of thought and apprehension, to afflict them: So that if man had not Immortality to expect, in lieu of such sufferings, I might truly affirm his Creator had done him much injury in giving him a reasonable Soul, to his further disquiet and vexation, and might justly conclude him more unfortunate in his creation, then all those creatures, over whom he is designed to govern; which certainly his good and wise God never intended him, since he was pleased to make him so excellent in his understanding: And so I end with Atheism, though I must again fall upon a new Dispute, concerning Infidelity, which is no other, then to doubt something of the Person or Passion of our Saviour.

That our Saviour was the true Messias.

WE shall begin with the time of Christs coming in the Flesh, which apparently was foretold, should be when the Jews Scepter was to be taken away from the right Line, and a general Peace proclaimed over the face of the Earth: Both these, I say, were punctually fulfilled at his Blessed Birth; insomuch as not onely *Herod* who then wore the Diadem

Diadem of Jury, was a meer ſtranger as well by Extraction as by Nation, but alſo the Temple of *Ianus*, was then ſhut up in *Rome*, the accuſtomed Ceremony belonging to ſuch a Iubily of Pacification: Next it was plainly Propheſied by many places in Holy Scripture, that the Iews in time to come, ſhould be diſcarded for their impiety, and the Gentiles to be Elected in their Rooms: All which we ſee at this day ſo exactly performed, that they are not onely ſcattered over the Earth without Honour or Dominion (being a Scandal and Reproach to all other Countries) but have not ſo much, as either Temple or Prieſt, to offer their Sacrifice or exerciſe their Rights, whilſt of the contrary, we behold the Chriſtian Religion, moſt gloriouſly to flouriſh amongſt the Gentiles, almoſt over the whole world, to the abſolute aboliſhing of all the ancient Idols, which in the Primitive times were ſo generally eſteemed and worſhipped, that whoſoever refuſed their adorations, were to undergo the worſt of torments, for their contempt; however, this Faith of ours had no viſible encouragement to humane eyes; but of the contrary, was frighted by horrid terrours received from the blood of Martyrs, and yet theſe people were onely perſwaded to their conſtant and admirable belief, by the poor and ſimple Preaching of a few unlearned and contemptible Fiſhermen, inſomuch, as great and wiſe Doctors in a manner in an inſtant, gave up their lives willingly, to moſt exaſperated and cruel Tyranny, in witneſs and confirmation of that bleſſed Truth, notwithſtanding the opinions themſelves that they were taught,

taught, were against all appetites, and Sense of man, which of necessity must imply, that these strange and suddain opperations, could proceed from no other thing but divine instigation: Besides, we see according to many Predictions of the Prophets, that Kings and Queens, are become nursing fathers and mothers to this holy Faith, with so much alacrity, that they are not onely content to submit to the Churches jurisdiction, but in a manner lay down their glorious Crowns and Scepters, (with the more humility) to prostrate their persons, at the steps of this Tribunal: which certainly is beyond all humane apprehension to conceive; since neither honour, profit, nor worldly felicity, seems to attend the intention of their practices: Neither had the Doctrine at the first, (as I say) any probability to be believed; for that it taught such strange and unheard of mysteries, that could not come almost within the compass of any brain to invent. And surely if man onely had been the Author of this change, he would have devised some more easie way to have pleased flesh and blood, or to have better satisfied peoples understandings: much less would Jesus Christ in the very infancy of this belief, have subjected not onely himself, but all his Disciples, to such penurious want, and most intolerable torments; accompanyed with nothing else but contempt and scorn, without any hope at all, either of benefit, honour, or reward, if as an Impostor onely, he had intended the deceiving of the people, for his own vain glory. Next, if we consider, the most woful and

lamentable

lamentable destruction of *Jerusalem*, to happen so directly according to our Saviours saying, though that City was then at the present, in an extraordinary flourishing condition; and in a perfect subjection to the *Romans*, whose Emperour the inhabitants professed to serve, love, and honour, before all the world, we may easily perceive, that no less then a Divine Spirit could have uttered those Propheſies, as also hapning immediately after his death and passion, it was most apparant, a heavenly hand onely punished their impiety, both for the cruelty used towards his person, as in regard of their obstinacy in refusing his Doctrine, denying him to be their spiritual King: which curse also hath continued ever since upon their condition as a remarkable plague for their ingratitude; whilst of the contrary (as we see) God Almighty hath advanced his own glory every where, by striking dumb all the Oracles of the Divel, notwithstanding they have been violently supported, by the Art and power of tyrannical Princes over the world: until at last, we may behold these great Monarchs of the earth, forced to submit themselves to the belief and jurisdiction of that seeming contemptible Church in the beginning, which they had most maliciously persecuted; insomuch, as at this present, there is not to be found any Nation or persons, of the Pagan Religion any where; however that opinion was wont to entertain the pens and actions of multitudes of great and learned Philosophers, for many hundreds of yeers together, accompanyed with the delusions of their

false

falſe gods; which now are all vaniſhed into ſmoak; and the Chriſtian Faith alone dilated amongſt the Gentiles everywhere, to the wonder of all humane conſideration; again, we may reflect upon that ſaying of holy Scripture, as a further teſtimony to this Truth, againſt the Jewes: *I have no will in your offerings, nor gifts will I receive at your hands, for from the riſing of the Sun to the going down of the ſame, my Name is great among the Gentiles; and in every place there ſhall be ſacrificing, and a pure offering offered to my Name:* Which intimates no other, then that the Jewes were to be deſpiſed and turned off, and the Gentiles introduced into their places. A Prophecie ſo plainly verified in theſe dayes, that we do not onely ſee, the Jewes and their Religion laid aſide, with the general calling of the Gentiles, but alſo this oblation every where offered by the Chriſtians, conſiſting onely in one thing, and performed after one manner, though in many places; whereas the Sacrifices and Ceremonies of the Jews were divers, both in matter and form, as well as the performing thereof was confined to one place: beſides, we might bring not onely the Confeſſions of the heathen Oracles themſelves, for the Divinity and Godhead of our Saviour, but the ancient prophecies of the *Sibyls*, allowed, approved, and preſerved, with a great deal of veneration by the *Roman* Monarchy and other Commonwealths, if there were any need either to ſtrengthen our Teſtimonies, or confute other opinions; to which we may adde theſe conſiderations, that it is not probable that ſo poor a beginning as had firſt the Chriſtian

ſtian Religion, againſt the ſenſe and appetite of humane nature, perſecuted with violence in the very infancy of the Church, countenanced by none but deſpicable people, and the belief of it ſelf grounded only on imaginable fruition, her myſteries in a manner not being conceiveable almoſt by the higheſt capacity, ſhould ſo ſuddainly increaſe, and ſo long continue, notwithſtanding all the oppoſitions from time to time ſuſtained, both from Craft and Tyranny; if this ſacred Truth were not ſupported by an omnipotencie, not to be contended againſt by all the power of earth and Hell. Wherefore I muſt conclude, that as theſe proofs are ſufficient to any indifferent underſtanding, whereby to convince all men of Infidelity, touching the Divinity of our Saviour, and the truth of his ſuffering for our offendes; ſo are we obliged to obſerve his precepts in particular, if we hope to receive benefit by his death, as they are declared in the ſame holy Scriptures. And conſequently ought, under the pain of a moſt terrible condemnation to abate in us, if not the appetites, yet at leaſtwiſe the practice and violence of ſin, that ſeems in this corrupt age, to take ſo much poſſeſſion of our perſons and actions, as if Religion were turned, onely to a vaſt Chaos of confuſed liberty, without temper or morality.

In which wild exerciſe of prepoſterous ſenſuality, perhaps many are confirmed out of ſome preſumptuous hope, that God Almighty doth not readily look upon the tranſgreſſions of guilty offenders.

The punishment of the Angels against all vain Presumption.

AGainſt which pernicious fancie, may be brought this Diſcourſe, Firſt we will begin with the Angels before the creation of the world, as it may be believed according to ſome opinions, who were the perfectest of all creatures, & in whom God intended not only to ſhew his power & goodneſs, but his Juſtice and hate of ſin, for as he made them in the higheſt degree of happineſs, to expreſs his Majeſty; ſo he puniſhed their ſingle offence, to ſhew his equity, not in any kinde pardoning them, in regard of the ſublimity of their making, ſince knowing him beſt in doing any thing againſt his Divinity, they could not but offend him moſt; wherefore he, as I ſay, neither put limitation nor condition to their puniſhments; for as his omnipotency was by them more clearly diſcerned, by reaſon of their excellent nature, ſo was the eternity of their unhappineſs to be without redemption, for abuſing ſo much that knowledge, the more juſtly inflicted upon them, both for our future examples, that we might not too much preſume and for the declaration of his own glory, who will be always juſt; each appearing as well in the blaſphemies of the damned, as in the adoration of the bleſſed; ſince all creatures actions are alike to his Godhead,

Godhead, neither rendring him more nor leſs then he is: for as by the participation onely of his goodneſs, we receive benefit according to that obedience we ſhew in performing his Commandments, ſo of the contrary, if we do not fulfil his will, we muſt not think to eſcape correction, becauſe he never goes from himſelf; for he can no more comply with ſin, then he can lay down his Divinity; being both attributes of his eternal eſſence: and therefore, as he ſpared not theſe excellent ſpirits, meerly out of his juſtice, though it were but onely in one ſingle thought of pride, we muſt not think to be protected by his mercy, committing dayly ſo many crimes.

The puniſhment of man for his tranſgreſſion in Paradiſe.

In the next place we muſt reflect upon the puniſhment of man for his tranſgreſſion, who as he had leſs knowledge of his Creator in his ſinning, ſo was he more gently uſed in Gods indignation; for notwithſtanding he deſerved alſo a perpetual condemnation for his offence, in regard of the eternal majeſty againſt whom he rebelled, yet by reaſon of the natural frailty of his condition, by which he was more ſubject to erre in being made of earth, God was pleaſed to annex certain conditions, and proviſoes to the ſentence; nevertheleſs, with ſo high a conſideration of his own juſtice, that he would no other wiſe give him any hope of pardon, then by the aſſurance of the death of his onely ſon; having decreed in his eternal wiſdome, that no lower price could make ſatisfaction, to appeaſe his divine wrath conceived againſt man, for having broken his Commandments, then an omnipotent pawn,

since as man had offended his Creator, no less then a Creator was to redeem the offence; by reason of his heavenly justice, that necessarily seemed to exact so high a condition: wherefore, as I say, there was no other way left, but for the Son of God to take upon him our flesh and blood, because as God in his own nature could not suffer, so our nature onely could not satisfie, without some divine conjunction; which are most convincing Arguments to shew the extream severity of God Almightyes justice, when he would not fall upon any other means for our Redemption: however, we see that although the Son of God was designed to perform this mysterious service to his Father, for our benefit; which goodness is not to be comprehended by all the mortal thoughts in the world, much less to be requited by any humane action or endeavour; yet for all this excessive love expressed to mankind, God was not pleased presently to bring him into Heaven, or place him again in his earthly Paradise, but on the contrary, enjoyned him a continual penance, which was, to get his living all the days of his life by the sweat of his brows, and withal ordained his wife to bring forth children with pain and travail, as temporal punishments designed to each, whereby they might also in their own persons satisfie Gods justice, in regard of their own first disobedience, over and besides the sufferings of our Saviour: which playnly demonstrateth, that this great God of ours will not be so easily pacified, however the presumption and lunatick fancies of many, may suggest to their overweening appetites, a hope to

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enter into heaven, accompanied with all the delights of the world; as if we were here only for our pleasures, and not for the necessary maintenance of a pilgrimage upon earth, which is to work forth our salvation with industry, care and trembling.

Again, we may consider *Cain*, the first man that was born of a woman, who however his sin was extraordinary, yet the original proceeded from a kind of penuriousness in his nature, onely to preserve his best things from the consuming fire of Sacrifice, which notwithstanding was so resented by his Lord and Maker, that he not onely permitted him to fall into those horrid crimes of envy and murther, but presently chased him from the society of all good people, with a kinde of a loathing terrour to himself, laying a general curse upon his whole posterity, who after were totally destroyed in the universal flood, with those they had corrupted, for whose punishment that deluge was sent upon the face of the earth, as an apparant mark of Gods indignation against wicked persons, who are not alwayes alone chastised for the offences they commit, but also oftentimes in their posterity; since it is not to be doubted, but some of those that perished in the general destruction pleased God in their actions, as is intimated by the second Epistle of St. *Peter*. The punishment of *Cain*.

Next we will remember *Cham*, the unfortunate son of *Noah*, who onely for his irreverence to his fathers frailty, was eternally punished; upon which occasion receiving his curse, he was instantly banished from his presence, and for his offence became the father of a most impious and rebellious Nation, both The chastisement of *Cham*.

both against God and man: insomuch as tyrannical *Nimrod* his grandchild, after he had presumptuously made war against heaven, in the building of that stupendious Tower of *Babel*, where his proud works were confounded by the diversity of languages, he set up the first Idolatry, causing himself to be worshipped as a God: from whence hath proceeded errour, wickedness and damnation ever since to people, until the force of our blessed Saviours bitter Passion absolutely destroyed all those lying Oracles, that so long deluded the earth, with the false opinions of that pretended true Religion.

The affliction of the Jewes.

Here we must introduce the story of the Jewes: A people particularly elected out of mankinde, to be the object of Gods love and care, as another example of his justice: for, however their punishments were but proportionable to their knowledge of his Divine essence, in regard they were not so perfect as *Adam*, to understand his will and pleasure, who in Paradise had absolute power to forbear sin, and do good; so were their chastisements for the most part but temporary and worldly, not imposed upon them and their posterity eternally as his was: yet if we look upon their many sufferings and captivities, we shall finde, notwithstanding that God Almighty did not forget their offences, permitting but two of all that numerous Army, that came out of *Egypt*, to enter into the Land of Promise, the onely hope and desired period of all their tedious travels; in which number *Moses* that most excellent servant of God, and indefatigable Captain, also was included, by reason of some small defect

defect in the execution of his Office, which not onely shews the impartiality of God Almighties justice, as well towards those he loves, as to them he hates, but may very clearly admonish us against the fancy of presumption, in that our Creator can no more comply with sin, or pardon it without our repentance and satisfaction, then he can leave off the Attributes of his own Divinity and Omnipotency.

Again, we may consider the rigid severity of his justice, in the further progresse of this story, however to avoid prolixity, we shall onely name a few examples of those particular persons, he seemed most to favour: and to this purpose, passing by many others most exemplar; we will begin with *Eli*, *Samuels* master, who was a man neither of an ill inclination, or visibly much defective in his Office: yet we read, that by reason of that remisnesse, he used in not punishing and reforming his children, and those Priests under his charge (being admonished thereunto) he not onely was chastised with the lamentable news of the death of both his sons, & the taking of the Ark by the *Philistims*, according as it was foretold, but suddenly broke his neck, falling from his seat, as the report was made unto him of those misfortunes: next we may reflect upon King *Saul*, whom God Almighty had onely picked out to be the Prince of his people, though afterwards he became the subject of his wrath for not enduring to hear the praises of *David*, whom he seemed to envy, preferring his own vain-glory before the will of God, in a short time he fell to be such a repro-

The punishment of *Eli* the Priest, with *Saul* and others

reprobate, that he was both deprived of his life by his own hands; and all his posterity were either slain by the immediate command of God, or absolutely cast from the inheritance of the Crown, whilst his most hated enemy King *David*, as he esteemed him, enjoyed the dignity he had possessed, with the succession to his issue. Again, we may look upon Gods exact justice, concerning *David* himself, who was declared to be according to his own heart, and so consequently most extreamly beloved; yet for that onely single sin of numbring the people, wherein appeared but a seeming small appetite of vain glory, or rather a little frail distrust, or want of sufficient confidence in heavenly assistance, incident to humane nature, both he and all the people of *Israel*, were made subject to a most cruel and destroying pestilence, that killed many thousands in three dayes.

Against sensual stupidity.

AS I conceive these testimonies are sufficient, (though multitudes might be added) against this vain and impious presumption; so will we now discourse a little concerning sensual stupidity, that perhaps detains many men in an insensibility of the danger of sinning, wherein (by the consideration of the pregnant examples following of whole Nations) we may be induced to believe, no

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one can escape unpunished for his transgressions, however he may for a time be in a Lethargie of ease and pleasure, like diseases that are most killing when they are least perceived: And to this purpose let us first remember, that the whole world perished with water, when mens manners and customes were so corrupted with vice and security, that they least thought of their destruction, in so much as it may be imagined, that the people of those dayes apprehended it for a most notorious folly in *Noah*, to be so long time in preparing his Ark, for the preserving of those living things that were to be reserved for the continuation of a natural succession upon earth: for else certainly, they would have industriously endeavoured, to have also come under his protection, which we do not read they did; but rather remained obstinate in their own luxuries: however, it is not to be doubted, but that all that while *Noah* preached to them the will of their Creator, and the punishments of their own sins, ready to fall upon them.

In like manner we may consider the wicked Cities of *Sodom* and *Gomorra*, who notwithstanding the many entreaties and Prayers of *Lot* (as may be supposed, by his resistance in the violence they would have used to the Angels, since he offered for their redemption his two virgin daughters to be abused by their abominable lust) could not by any means be perswaded from their abhorred and blinde sensuality, until at last the plague of fire and Brimstone consumed both Towns and people; sparing alone the family of that just man, though his wife afterwards

Sodom and Gomora.

wards became a also monument of destruction, in onlylooking back upon that dreadful spectacle contrary to God's commandment, perhaps with some repining appetites, in regard of those pleasures she was unwillingly forced to foregoe.

The children of Israels sensuality punished.

Again, it is to be noted, that the children of *Israel* having freed themselves from their intolerable slavery of *Egypt*, by their miraculous passing the Red Sea, under the conduct of *Moses*: yet because in their journey (with too much sensuality) they called to minde the flesh pots they had left behinde, were not onely continued wandring in the Desarts of *Arabia*, for forty yeers together, bitten with Serpents, and often times pined with hunger, but at last lost their lives, and wasted out their dayes, in that peregrination, insomuch, as but two persons onely of the whole numerous company (as I said before) born in *Egypt*, were permitted by the just judgement of Almighty God, to enter into the Land of Promise, which flowed with milk and honey, notwithstanding God Almighty had designed them to be his elected people; and whose posterity afterward, accordingly did supplant other Nations.

The fate of the four Monarchies of the world, and first of the Assyrians.

From this Discourse, we will proceed to the consideration, of the several fates of the four great Empires of the world, since they are so largely mentioned in holy Scripture, to be Prophetically figured by divine revelation. To which purpose, we may begin with the *Assyrians*, in order to ancient Histories, as well humane as sacred, wherein it is recorded, that when as *Balthazar* the last King, perceived

ceived the judgement of God pronounced both against his life and Dominion, by the dreadful hand-writing upon the Wall, which none could interpret but *Daniel*; himself and his Concubines, were then riotously feasting without care or trouble, in the mighty City of *Babylon*, which according to the foresaid Prediction, *Cyrus* that very night took by surprize, not onely to their confused amazement, but in confirmation of Gods indignation against such sensual stupidity, that leaves not men any apprehension of their own danger: wherein may be also noted, that as the fall of this great Empire was probably a stupid sensuality, since the Monarch himself did not sufficiently apprehend his danger, whereby to be careful enough, to provide resistance against his enemy, being so neer him; so of the other side, it pleased Almighty God to demonstrate unto him his own terrible fate, when he was acting the highest expressions of his luxuries and insensibility, as a more remarkable judgement against that horrid and beastly sin.

But however the *Persians* by this fatal and sudden conquest, made themselves Masters of the *Assyrian* Monarchy, which they continued with property for some generations, yet it was not long, before they also fell into extream riots, and carelesness both of their persons and honours; insomuch, as we reade, that certain Embassadours being sent from *Persia* into *Greece*, and there feasted by a King of *Macedon*, they became so insolently debauched, contrary to the customes of that more temperate Country, that they peremptorily demanded, to have the of the Persians.

converſation, and company of the *Grecian* Ladies at their entertainment, which they ſuppoſed durſt not be denyed them with a liberal freedom, as a right appertaining as they thought, to the prerogative of their calling, in being meſſengers, ſent from the greateſt Monarch in the world; but the young Prince, (though his father at the preſent was ſomething afraid, to contradict their humours) diſdaining their carriage and inſolent demands, cauſed both himſelf, and ſome other noble men of the Court, to be diſguiſed in womens apparel; and in this poſture again entring the room, when the Embaſſadours began to be rude and laſcivious, they ſuddenly drew out certain weapons, which to that purpoſe they had ſecretly hid under their garments, and fell upon theſe companies with ſo much fury, that their lives quickly payed the price of their inhumanity; which notwithſtanding, ingendred ſuch a quarrel between the two Nations, that never ended until *Alexander* the great became abſolute maſter of both, by the overthrow of the laſt *Darius*, who alſo came to battle againſt him triumphing, with all his Concubines in a moſt profuſe way of ſenſuality; which preſently after was puniſhed, not onely in the abſolute loſſe of all his vaſt Dominions, but by a moſt lamentable and ignominious death in his own perſon.

Of the Grecian Monarchy.

Which conqueſt brought the Monarchy of the world to the *Grecian* power, until their licentiouſneſs alſo loſt it to the *Romans*: for *Perſeus* their laſt King, having by his unworthy and falſe diſpoſition, exaſperated the Senate of *Rome*, they ſent the Conſul

ſul *Paulus Æmylius* into *Greece*, with a ſtrong Army to chaſtiſe him for his baſeneſſe; whom being overcome and brought with ſome intention of honour (in regard of his quality) to the preſence of the General: yet behaving himſelf moſt poorly and ignominiouſly, unbecoming his perſon, though in his proſperity he was both proud and ſenſual, he was ſo diſdained by the Conſul, and hated by the ſouldiers, that preſently after the triumph, he was put to a moſt cruel death in Priſon by his keepers, who could not endure his perſon: whilſt in the interim his eldeſt ſon and heir, became a common Regiſter in *Rome*, the onely means left him to gain his ſubſiſtence.

The fate or declining of the Roman Empire by reaſon of luxury.

And thus ended alſo that great and ſometimes famous Empire, which continued in the *Romans* the laſt of the four, until that Empire became in proceſs of time alſo drowned in luxury, according to the report of many authentical Authors, who affirm that *Brutus* and *Caſſius* were held to be the laſt of the *Romans*, or onely brave perſons of the age, endued with noble Spirits, and free from ſloathful ſenſuality, inſomuch, as that once gallant people within ſome yeers, were abſolutely captivated again, under a baſe & ſlaviſh Tyranny, as they had been formerly by licentious *Tarquin*, though ſome gallant men now and then appeared amongſt them: which Dominion remained uncertainly flowing, from one Tyrant to another, till the unlearned Turks (that at preſent enjoy the fruitfulleſt of their Dominions) became Maſters of their chief Country (as namely *Greece*) that in paſt ages was eſteemed Miſtreſs of the world,

both

both for Art and Valour, whilſt temperance governed her actions: though now it be become of ſo baſe a production, that the people thereof have left them neither Science nor courage, but of the contrary, are wrought at preſent into ſo unworthy a ſtupidity, with their continual exceſſes, that (as 'tis obſerved in their diſpoſitions) they would not be delivered from their ſlavery if they might, leſt they might be put to the exerciſe of any laborious induſtry in the world, according to the cuſtom of other free Nations; and in this condition are content to ſee their children taken from them by force, to be uſed at the pleaſure of their Lords; either to be ſold in the common Markets, or reſerved for the vileſt Offices.

Concerning the change in our own native Country.

As theſe examples are convincing enough, to ſhew the judgements of God upon ſenſual and luxurious Countries in the general, ſo may we turn our eyes of conſideration upon our own kingdome, which no doubt (as I have ſaid before) abounded with all manner of vice, before theſe late troubles began; inſomuch as I am moſt confident, that the ſins of the Nation without limitation, have been the chiefeſt cauſes of our misfortune and preſent miſeries; which certainly requires rather an acknowledgement by ſack-cloth and aſhes, then an indulgent fancy to flatter our hopes, with amendment of the times. To this purpoſe we may call to minde, the flouriſhing ſtate of our Country not many yeers ſince; when every man ſeemed in peace with a moſt quiet ſecurity, to ſit under his own Vine-Tree; whereas now we enjoy nothing certain but troubles

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and vexations: the Nobility poſſeſſed priviledges of Princes, that now are ſcarce equal to Shoo-makers: the Gentry living in their brave houſes furniſhed with all kinde of varieties both for pleaſure and profit, and now thoſe that are yet left ſtanding, ſerve them but for more convenient priſons: the Commonalty that were accuſtomed to pay nothing out of their eſtates, are now conſtrained to defray the expences of many Armies, that ſcarce will let ſuffer them one night to lie in their beds quietly: the Clergy that bore juriſdiction in their ſeveral Pariſhes and Provinces, are now forced to quit their habitations and livings; the Lawyers that commanded reſpect and money from Clyents, know not at preſent what Law is to be obſerved: the Univerſities filled every where with dainty wits and Learning, are derided for their over much knowledge: and laſt of all may be conſidered the rich City of *London*, that ſeemed to rule over the Ocean, and arbitrate the Trade of the world, is now ſo much impoveriſhed, that it dares not ſet ſhips to Sea for fear of being robbed; all which being confeſſed, we may very well conceive ſome divine anger and revenge hath cauſed this ſudden change, eſpecially the iſſue being not yet determined.

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But if theſe repreſentations be not of ſufficient force to move our conſiderations in a convenient ſenſe of our own danger, and by conſequence to ſtir us up to ſome moderation in our courſes, yet let us ſee whether there be left any ſpark of religious honour in our diſpoſitions; ſo far as to be perſwaded by the extraordinary love of Almighty God alwayes ſhewed to mankinde from his firſt Creation to more goodneſs, ſince it may be ſuppoſed no reaſonable creature can be ſo unworthy, as not by way of humane gratitude, to be willing to repay ſome requital for benefits received: at leaſtwiſe to expreſſe deſires of acknowledgement, though we may want an abſolute power to do what we would in regard of our own frailty: and the rather do I uſe theſe juſt perſwaſions, for that it ſhall appear by the following Diſcourſe, that God Almighty hath taken more care in the preſervation and ſalvation of mankinde, then in conſerving the very Angels in heaven.

Conſiderations of gratitude in regard of Gods goodneſs and love ſhewed to man-kinde.

CErtainly, however we muſt confeſs, that thoſe Spirits were created to enjoy a perpetual and a moſt ſublime bleſſedneſs, yet were they not the ordained in ſo certain a condition of continuance, but that they were ſubject to fall, as afterwards multitudes of them did, and the reſt were con-

conſtrained to confirm their eſtabliſhment by a moſt ſharp encounter with *Lucifer*, and his ateendants, over whom at laſt they got a moſt glorious and heavenly victory, through the conſtancy of their wills to ſerve their Lord and Creator by an intire ſpiritual obedience. Wherein as I may ſay, Gods juſtice appeared ſomething ſevere to their adverſaries, if we reflect but upon the extraordinary mercies ſhewed unto our ſelves upon all occaſions: for that he impoſed upon the fallen Angels an eternal condemnation and puniſhment without revocation or hope of redemption by the obſervation of any new injunction: whereas he did not alone at the firſt make man with an intention to beſtow upon him that happineſs which they had loſt, but implyed an infinity of love and care to preſerve him ſtill in the ſame capacity: for when he had placed him in that delitious Garden with an abſolute power and free-will to do good or evil, which was plentifully furniſhed with all the ornaments of nature, for the commodity of his being and ſubſiſtence, he onely impoſed upon him one ſingle Commandment no way ſeeming difficult to be obſerved; and notwithſtanding he ſoon broke this eaſie precept by the peeviſh frailty of his nature that overcame his Graces; yet God Almighty nevertheleſſe, was ſo far from not having compaſſion of his perſon, and taking commiſeration of his offence, that immediately he promiſed him Redemption by the death of his Son; as alſo the more to honour the contemptible ſubſtance of his Creation, being nothing but earth, he obliged our bleſſed Saviour to take

upon him the very cloathing of our flesh and blood, becauſe all man might alſo be capable of a perfect felicity, and enjoy a priviledge and Prerogative beyond all the Quires of Angels in Heaven : Who not onely ſtood moſt ſtupendiouſly amazed at the favour beſtowed upon mankinde, but the very Devils themſelvs, that then were alſo Angels, foreſeeing the myſtery in regard of the excellency of their knowledg, became perpetually damned, onely for endeavouring to reſiſt Gods will and pleaſure in that intention : which expreſt above ſo much beyond all humane apprehenſion, that the conſideration of it onely is able to confound all our actions, and aſtoniſh our thoughts to the day of judgement, if this dull ſenſuality of our natures did not ſo much intangle our ſenſes, with worldly concernments, that the cleer faculties of our Soul, cannot operate at all nobly to our advantage. And yet further to ſhew the continuance of God Almighties affection towards man ; although his juſt wrath had chaſed *Adam* out of Paradiſe, as from a place onely intended for his innocency, yet he did not preſently commit his perſon to ſome dark and horrid priſon, there to be deſervedly puniſhed according to the nature of his offence, for the breach of his former injunction, in part of ſatisfaction until his Salvation could be effected, by the Paſſion and death of his dear and onely Son, as his Mercy had determined ; but put him into a world created with all manner of convenient varieties, for his neceſſary recreations, though to be injoyned with labour and pains to keep down the ſtubborn rebellions of

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his fleſh; and in the interim comforted him with continual hopes of his ſpeedy Redemption with many promiſes, to make his poſterity by Grace a moſt glorious Nation above others, until more particularly *Abraham* ſetled both a Church and people in his own family: ſo that *Jacob* his grand-childe having many ſons, from whence proceeded the twelve Tribes, though they were by accident brought into *Egypt*, where they were forced to confeſs their ſin againſt their brother *Joſeph*, for which fact, as it may be ſuppoſed, their poſterity were detained captives for ſome hundred of yeers, to ſhew that God had not altogether forgot the offence: yet being afterwards releaſed, by the religious and painful conduct of that great and good Captain *Moſes*, whom God Almighty had ſpecially choſen to put an end to his peoples miſeries, he eſtabliſhed them as a particular Nation of his own, whereby to be worſhipped with ſome form and order, from whence his own Son alſo and their *Meſſias* was to come in the fleſh; notwithſtanding they never left murmuring in their journey, not onely againſt their Commanders, but even at God himſelf, which ſhewed, they carryed ſtill with them the former corruptions of nature, and ingratitude with augmentation: however, he nevertheleſſe bare with their peeviſh diſobedience, until he brought their poſterity into that Land promiſed to *Abraham* & his Seed, as if his whole thoughts had been imployed onely in their conſideration, ſince the like rebellious proceeding from ſuch multitudes of preſervations could not probably be imagined, to have almoſt come from the damned themſelves.

ſelves. And there as I ſay being arrived, he never left their protection, until they had abſolutely ſubdued all their enemies to their mercy, they poſſeſſing in the interim their Territories, with ſo many ſignal victories, that thoſe parts of the world began to be terrifyed with their fame: inſomuch, as at laſt becoming ſo proſperous in their peace and tranquillity, that needs they would have a King to govern them, according to the cuſtom of other Nations: Which alſo being granted them by God Almighty, he gave them one amongſt the reſt, the moſt glorious and wiſeſt Prince that then lived upon earth, according to the relation of his greatneſſe and wiſdom, particularized in holy Scripture: who was not onely viſited and courted by forraign powers at a very great diſtance, but built alſo ſuch a Temple for the Jewes ſeruice by the preſence and aſſiſtance of other Kings, as an additional honour to his own extraordinary riches and ſplendour, that the like Fabrick was not again to be ſeen in the whole world: and thus they continued their reign and glory, until *Solomons* Idolatry and their own ſins divided the kingdom into two parts, by which means they ſuffered many captivities; however their gracious God never totally forſook them, ſtill interviewing their chaſtiſements with multitudes of conſolations by holy Prophets and other Revelations concerning his pleaſure and their own Salvation: ſometimes ſending them home to build up again their Temple, and other while ſcourging them for their wickedneſſe; intermixing, alwayes bleſſings with puniſhments, as if his own glory had

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chiefly consisted in their good, until at last finding their stubbornness was incorrigible by ordinary means, he sent amongst them his own Son our most dear Saviour, not onely to redeem all mankinde, but to teach them new Lawes both of Morality and Divinity; but they now being come to the uttermost period of all wickedness and ingratitude, were so far from entertaining this sweet guest with love and wisdom, that they handled him with so much cruelty, that if all the barbarous Tyrants in the world, had been assembled together in Councel, to have performed acts of inhumanity, they could not have invented more transcendent cruelties against innocency: so that we may say even God Almighty, was forced to cast these people out of his favour, who were not to be reformed by any means he could use; however, because he would not yet forget man, whom he had bought with the precious pawn of his own blood, according to his gracious assurance given to *Adam* after he had chased him out of Paradise, he chose to himself a new Church of the Gentiles, not in one place, but dispersed over the face the earth, to render his goodnesse more general, though much against his will by reason of those promises he had made to *Abraham* concerning his paticular Seed, which is most plainly verified in those sayings of holy Scripture, where it is affirmed, that often he would have gathered them together, as a hen inviteth her chickens under her wings and protection, but they would not: But to come yet more neer to our apprehensions, if not to procure in our souls both love and amazement, let us

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but consider in particular what our Saviour Christ personally suffered for man kinde; which certainly he might have forborn, if it had not been in regard of his unmeasurable and infinite goodnesse, since our salvation cannot any way benefit his majesty, or increase his honour; wherefore it was meerly for our sakes, that he hath been willing to do these wonderful things, to prevent our perpetual damnation, which his divine justice must otherwise have inflicted necessarily upon our unhappy persons: by which considerations let us unpartially weigh, what gratitude we owe such a Redeemer, especially when we are to receive the onely good by it our selves.

Christs particular persecution.

TO this purpose we may begin, first with the persecution of his very infancy, by that bloody and proud Tyrant *Herod*, to preserve with greater security (as he thought) that kingdom which he had unjustly usurped by the *Romans* power from anothers right; notwithstanding his own Conscience told him (by the inquiry he made of the wise men, and the resolution of the Doctors thereupon) that he was the true Messias long expected: which not onely caused his most long and tedious journey into *Egypt* with his mother, not sufficiently provided, as it may be believed, of convenient necessaries, but was a cause after their return that he was constrained

ſtrained a long ſeaſon to obſcure himſelf to prevent the like danger, having heard of the murther of ſo many children, in regard, *Herods* ſon then reigned in his fathers place: wherein (as it may be ſuppoſed) Jeſus onely took upon him the ordinary helps of humanity, ſince it was not needful to make uſe of the demonſtrates of his divine power towards the converſion of thoſe people whom he came in the fleſh to ſave: in which affliction it may be imagined, or rather conſidered, that he not onely underwent the ſufferings of the body, but in ſome ſort the paſſions of the minde belonging to man, and ſo conſequently was grieved at exteriour accidents, with the reſt of his friends, living in this poor, contemptible and needy manner about thirty yeers together; all that while performing ſuch ordinary labours as belonged to the meanneſſe of that condition, which for our ſakes he was pleaſed to enter into, whereby the better to conceale or ſhade the bright rayes of his Divinity from humane eyes, until the time ſhould come for the declaration of his glory: but at laſt being called by the ſecret decrees of his Almighty father to preach to the Jewes, he continued at leaſt three yeers, doing ſuch ſtupendious miracles, and ſhewing forth ſuch acts of auſterity and penance, as were able almoſt to convert the Divels to goodneſſe: however, his own people were ſo far from hearing and believing him, that inſtead of following his Doctrine, and obeying his juriſdiction, that they brought him to a moſt ſhameful condemnation before a heathen Judge, with all the ſpight, malice, and ingratitude could be imagined; in the circumſtan-

cumstances of which persecution, may be considered these particulars following.

More particulars of Christs persecution and sufferings.

First, That he was betrayed by no other, then one of his own chosen Disciples, with whose losse he could not be but extreamly grieved in his thoughts: by whom, as I say, he was delivered into the cruel hands of his worst enemies, though until then esteemed his onely people; and in whose company he had conversed for some yeers, with all the sweetnes of behaviour could be practised, in the interim performing so many acts of charity, both by his miraculous cures and continual instructions, that it might have taught a new humanity to al the monsters upon earth, if they had been capable of reason; but these wretches, notwithstanding, brought him before *Pilate*, fast bound by strong cords, with such derision and scorn, as almost could not be exampled, where they accused him with so much violence, that the Pagan himself was constrained in regard of their prepostrous importunity, finding him altogether guiltless, furiously to scourge him before their faces, with an intention onely to save his innocency from death, thinking these torments, would have procured some compassion in their stony hearts: however, they persisting still in their devilish malice against his person, for no other cause, as I say, but that he had preached against their luxuries and pride, cryed out violently to the Judge, that unless he crucified him for making himself a King, contrary to the Lawes, he could be no friend to *Cæsar*, which words of theirs so terrified the unjust and fearful President, that he delivered *Barra-*

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by a most notorious malefactor, and sent our Saviour with a company of barbarous souldiers, wearing a Crown of sharp Thorns upon his sacred head, to the common place of execution; as also bearing his own Cross upon his bloody shoulders, for his greater contempt and indignity, where at last being arrived with many a weary and painful step, he was fastned with rough nayles to that Tree, that was ordained, though for his torment, yet for our comfort, and being after a time lifted up into the ayre between two thieves, excessively heated by his intollerable sufferings, he called for something to allay the outragiousness of his thirst: but their unexampled and most cruel inhumanity, could afford him no sweeter a mixture, but Vinegar and Gall, to give him any refreshment, as the uttermost and last period of all their wickedness and ingratitude: which several torments certainly being put together by our consideration, cannot be thought but to exceed the affliction, of all the people that ever suffered persecution: for as he was more pure and perfect in his constitution then other creatures, so by consequence must it be thought, those pains he endured were sharper and livelier tasted by his senses, in regard of the excellency of his making, then by other men, since obstructions as we know in the Organs & vital parts cause sometimes a kind of stupefaction or insensibility in the flesh & apprehension, which he was not subject unto either by nature or accident: besides we may ad, that as he was free from all the passions of vain glory or any manner of hope of future reward for his sufferings, being both God

and man, ſo could he not be eaſed in his torments by thoſe hopes which do uſe oftentimes to abate much of the torture in other people; and on the other ſide his grief was increaſed all the time of his life by his omnipotent foreſight, knowing before hand that he ſhould not onely die in the general, but alſo what particular cruelies he was to endure, ſo that as I ſay, his imagination was alwayes full of ſuch grievous conſiderations, both in regard of himſelf that was perſonally to ſuffer them, as alſo out of a dear compaſſion to his moſt beloved mother, that he knew would be preſent at his paſſion, mournfully accompanyed with his Diſciples and the reſt of his kindred and friends.

Other conſiderations concerning his ſufferings.

Secondly, If we further reflect upon the parties that uſed him in this manner, and the principal occaſion of their malice, we ſhall finde ever cauſes ſtill for the augmentation of his afflictions in many other particulars.

The circumſtances of his ſufferings.

And to this purpoſe we muſt conſider, that thoſe who were his chief perſecutors, were his own particular people, choſen above all other Nations in the world by himſelf to be cheriſhed and loved, and from whom in the fleſh he was naturally deſcended, ſo that it was no other then their own blood into his veynes, which they ſought moſt laviſhly and maliciouſly to ſpill, upon no other reaſon, but that in a ſweet and mild way of converſation, accompanied with miracles and benefits, he laboured to perſwade them to their own ſalvation, that the Gentiles might not bereave them of their ancient inheritance, poſſeſſing themſelves of thoſe places in Heaven that he

he wiſhed them before others. Next what a Corraſivewas it to his gentle heart and Divine ſoule, to ſee them make uſe of no other creature to betray his innocent perſon, but his own Diſciple, inſtructed with his domeſtick affairs and expences, which made him moſt bitterly to complain, that he that eat his bread, for a little money had both unnaturally lifted up his hand againſt him, and had been won to undertake ſo great a treaſon, contrary to all the rules of friendſhip, duty, and fidelity, which almoſt no heathen would have performed, for any reward could have been promiſed.

Thirdly, after he had at his laſt Supper bequeathed unto his Apoſtles the pretious Legacie of his body and blood to remain ever amongſt them as a moſt admirable token of his love, preſently going into the Garden, to pray, and there being in an exceſſive agony at the remembrance of his approaching Paſſion, ſufficiently demonſtrated by thoſe diſtilling drops of blood and ſweat that plentifully fell upon the ground from his moſt bleſſed body, he could not obtain from his three chief Diſciples, to watch one hour with him, notwithſtanding his earneſt entreaty, and the great gift he had a little before beſtowed upon them, which cannot again but be thought extraordinary troubles to his already afflicted minde.

Fourthly, when he was apprehended by the cruel ſouldiers with violence and fury, certainly it could not be but ſome preſent horrour to his confuſed imagination as he was man, to ſee himſelf ſuddenly left by all his friends, who fled fearfully away to pre-

vent the like danger to their persons; however they should have rather chosen to have dyed with him, according to their several professions when he was yet safe amongst them. And most of all that his chief Apostle, upon whom he had conferred so high a dignity, and in whose special friendship it is to be supposed, he imposed trust and confidence, should not onely timerously amongst the rest leave him with his enemies; but most cowardly deny him before a few contemptible servants, with oathes and protestations, being so transported with the sense of his own danger, that he would not so much as own his Masters acquaintance, in that assembly, to his further disgrace, he being at the instant most disdainfully used by all the spectators, that were present at his examination before the high Priest: which may be added to the rest of his afflictions.

The cruelty of his persecutors with his sufferings as well in minde as in body.

Fifthly, we may remember that when he was brought before King *Herod*, who was inflamed with an earnest desire to see him in regard of the general fame that was spread abroad of his wonders and miracles, and to this purpose had an intention no doubt to have honoured his person; of the contrary to be sent back again from his presence, with all the scorn and contempt in the world, cloathed in a white garment, either like a mad man, or a fool, which opinion the rude and barbarous souldiers prosecuted in so violent a manner, that it was one of the chiefest causes of his being crowned with Thornes, whereby in derision they might the more properly salute him as a mock King of the Jewes; putting in the interim a contemptible Reed in his hand

hand in lieu of a Scepter, with other ornaments of ſpight and diſgrace over his bleſſed ſhoulders; which inſtruments alſo they made ſubjects for the further augmentation of his torments, in ſtriking him often with the Reeds upon his already wounded head, that the ſharp and pricking Thorns might make the greater impreſſions, whereby the more to increaſe his anguiſh and pain. And laſt of all, we may call to minde, that when he was upon the Croſs ready to yield up the Ghoſt, he moſt ſorrowfully beheld his ever dear beloved and honoured mother, who never could finde in her heart to leave him in all his miſeries, though thoſe cruel ſpectacles abundantly augmented her inward afflictions, with eyes of no ſmall compaſſion and grief ſtanding neer him, with heavy looks and moſt deſperate paſſions, bewailing her own loſſe and his ſuffering, neither being in a condition to aſſiſt one another, but by condoling language and perplexed ſoules, ſince our Saviour would not make any uſe at all of the prerogative of his Divinity, to moderate the ſufferings of his humanity: for as man had offended the Majeſty of his father, that great God could not be ſatisfied without an extraordinary pacification: All which, I ſay, may put a full period to every conſideration that can poſſibly be imagined by any mortal apprehenſion; wherein I muſt confeſſe, I do not more wonder at his goodneſſe, then at his enemies cruelties and his friends forgetfulneſſe, wherein would be increaſed my admiration, if our hearts ſhould not be touched with ſomething more then ordinary gratitude, and the rather for that we our

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ſelves are to receive the onely benefit of this due and needful conſideration. For let any man take apart theſe infinite ſufferings, ſetting aſide the multitudes of his other mercies, and but indifferently weigh the natures of them in every particular circumſtance, and I dare be bold to ſay, all the ſtories in the world cannot paint forth the like examples of cruelty, indignation and ſpight, either done to, or endured by what Martyrs or wicked perſons ſoever; much leſſe ſhould it be thought after the believing of theſe paſſions, that we were created for nothing but to be delighted with eaſe, quiet, and all the ſenſual pleaſures; our roving and wild fancies can invent or covet: but that we may not be without all humane teſtimonies to confirm God Almighties expectation concerning our duties in ſuffering, though I intend not to make any compariſon: I ſhall inſtance the examples, of ſome few of his good ſervants, who as it ſhould ſeem, held it neceſſary upon occaſions offered, to ſacrifice all they had to his bleſſed will and pleaſure.

The Vertues of Abraham.

WE ſhall firſt ſpeak of *Abraham*, who was, as I may ſay, the miraculous father of all the Jewiſh Nation, a man exerciſing ſo many vertues, that it is a queſtion, whether his piety, valour, humility, obedience, faith, or good nature moſt ex-

exceeded: for after that by God Almighties ſpecial command he had quitted his native Country, and all his friends and acquaintance, but his Nephew, *Lot*, whom he brought along with him in his Pilgrimage, amongſt ſtrangers and barbarous people, when both their flocks increaſed ſo exceedingly, that they could not poſſibly longer live together by reaſon of the dayly contention of their herdſmen, *Abraham* bad his Nephew chuſe the beſt part of the Country for himſelf; and by that means *Lot* inhabited in the Towns, whereas his Uncle ſtill kept the fields, dwelling onely in Tents, wherein appeared both love and humility. Again, when he had heard that *Lot* unfortunately was taken priſoner, with al his ſubſtance, he preſently with a world of coutage and reſolution, armed all his domeſtick ſervants for his ſpeedy reſcue, and fighting with his enemies, he delivered his Nephew, and made all his oppoſers with their wealth captives to his mercy; however, after this conqueſt he was ſo far from enriching himſelf by the ſpoyls, or being elated by the victory, that he not onely returned the goods back again to the owners, but with a great deal of humility preſented the tenth part of his own to *Melchizedeck*, the Prieſt, as a teſtimony of his obedience and gratitude to God Almighty; to whoſe honour alſo in every place where he came, he built Altars, circumciſing himſelf and all his family, according to his commandment. But now growing old, and finding he was not like to have any poſterity by his wife, he was induced by her importunity to take her handmaid into his bed, by whom he had iſſue:

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nevertheleſſe, when it was the will of God to make him the happy father of his legitimate ſon *Iſaac*, in whom all Nations were to be bleſt, he drove both *Hagar* and her ſon abſolutely out of his Dominions and protection; which however, as it may be believed, ſtrook the old man to the heart with a moſt paſſionate grief, yet he was ſo far from being diſobedient, that he reſolved with a ready willingneſſe rather to endure any diſcontent inwardly, then outwardly to diſpleaſe his wife, whom he knew had received a particular bleſſing from God. And now we muſt come to the grand maſter-piece both of his faith and reſignation, when God Almighty enjoyned him to Sacrifice the life of his onely ſon and heir, both ſpiritually and temporally: the firſt, in that he was promiſed to be made the father of the people of the Jewes; and the other, for that *Abraham* had no more iſſue to inherit his worldly ſubſtance: here it will be convenient to reflect upon his many ſuppoſed humane paſſions, in the proſecution of this action; however as it appeared he overcame them all by his ready obedience and abundant confidence in God, in regard of his extraordinary deſire to fulfil his will and pleaſure in every thing; firſt therefore, it may be believed, that he could not but apprehend greatly the horrid and amazed diſcontents he ſhould give his wife, whom he was alwayes ſo willing to pleaſe, when the firſt report ſhould be made unto her, not onely of the death of her ſole childe, in whoſe promiſing towardlineſſe, ſhe received dayly ſo much comfort, beſides her divine aſſurance, of his hopeful proſperity, but to conſider

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him slaughtered by the cruel hands of his own father, for no known cause could be imagined. Next, what a perplexity was there amongst his own thoughts, sometimes perhaps a little staggering in the right understanding of Gods promises, when he supposed it was unpossible for him to have any more children by reason of her extraordinary age, and so by consequence had little hope left him of peopling of Nations out of his loynes, much less to propagate the Church of God by his issue; which until then he never doubted. Thirdly, may be imagined the natural and divine strife that was within his bosome, by reason of the passions of love, pitty, faith, confidence, obedience, and improbability, joyned also with worldly interests, of which he could not chuse out of humanity but be sensible: and yet notwithstanding all these furious torments and combustions in his minde, this great and most confident servant of God (as it is related in holy Scripture) went on to this strange Sacrifice, with a quiet and gentle demeanour, talking with his innocent son, to the place designed for his execution, where after some circumstances, and as it may be thought other discourses of patience and consolation, being ready to lift up his fatal, though pious, hand for the slaughter, he was suddainly hindred by the administration of an Angel from Heaven, that not onely gladded his heart, but approved his faith by the shewing him another acceptable Sacrifice, ready prepared for the offering. And last of all, to make a full period of his glorious and most pious life, being prepared to rest his bones in his wives Sepulcher,

constrained thereunto by the extremity of age, he called his trusty servant unto him, and there taking his oath between his thighes, conjured him, never to take a wife for his son, but from his own kindred, however he might have advanced his fortunes with huge sums of mony, as it may be supposed in the place where he then remained, in the Land of strangers, by reason of the general fame he had personally purchased in their Country; however, as I say, this good man chose rather to send the hope of his house far from home, with the losse of all his worldly substance, then that he should be in danger to mixe with the Gentiles, or contract marriage amongst uncircumcised people: all which testimonies evidently shew, how much *Abraham* preferred the service of his Creator, before all other considerations; besides, it is to be noted in his whole life, he never ended or begun any of his important actions, as is recorded for the most part in holy Scripture, but either with Thanks, Prayers, Obediences, or other pious devotions performed to his great and omnipotent Creator, who remains certainly still the same God in Heaven and earth, and therefore cannot but expect the like duty from our actions and endeavours, though our corrupt manners, and most slow intentions, seem at present to put a difference between our own condition and this holy mans.

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The Patience and ſufferings of Job.

NOw that we have in ſome ſort paſt over the perfections of *Abraham*; for it is unpoſſible by humane art ſufficiently to deſcribe his excellency, we muſt remember *Job*, the true Patient, as I may ſay, of God Almightie, ſince he gave the devil full power to try his goodneſſe, by the very force of all his malice. Tis true, we cannot well know his extraction, onely we are aſſured, he was a great Prince dwelling in the Land of *Hus*, abounding in every worldly proſperity; however, none of thoſe entiſements could any way withdraw his heart from the ſervice and love of his Creator: For notwithſtanding his ſons and daughters continually feaſted with delight and ſatisfaction, yet in the interim, he offered Sacrifice, and made Prayers, that his children might not commit ſin in their jovialty, until his goodneſſe not onely flew up with ſwift wings before his Maker into Heaven: but his perfections became objects of envy, as I ſaid before, to Hell it ſelf, in ſo much as God Almighty was induced for the further demonſtration of his own glory, by reaſon of the devils inſolent challenge to heap all earthly afflictions upon him, and to this purpoſe in one day received intelligence of the loſſe of all he poſſeſt, with the lamentable deſtruction and death of his numerous children; yet theſe afflictions on-

ly procured this mild reply from his ſad apprehenſion, that as God had given him the uſe of abundance, ſo might he again diſpoſe of them as he pleaſed; for not coming into the world, as he ſaid, with any thing, he could not expect to go out of it otherwiſe then naked. But in this patience was not alone ſhewed his confidence and humility: for being ſtruck with a moſt loathſome leproſie all over his body, which forced him for ſomething his better eaſe to ſit upon a baſe and vile dunghil, where he was upbraided for his too much mildneſs and patience, by his inſulting, though perhaps compaſſionate wife, who bid him, *Curſe God and die*, rather then endure ſuch ignominy, ſhame, and ſorrow, in falling from the eſtate and Dignity of a Prince to ſo low and miſerable a condition: however, he made her no other anſwer then this, that ſhe was a fooliſh woman; for if good things they had received from Gods hands, why ſhould they not alſo participate of bad if it were his will and pleaſure? Until at laſt there came to his reproof as well as his conſolation, his neereſt and deareſt friends, though at the firſt ſight they knew not perfectly his perſon, by reaſon of his extraordinary change and deformity, which cauſed them for ſome time with pittiful eys to ſtand amazed without opening their mouths to ſpeak one word according to their firſt intention: whereupon the good man himſelf finding their perplexity, began to make a large diſcourſe not onely of his own miſeries, but Gods juſtice; wherein however he ſeemed to comon underſtandings, to have uttered ſome ſpeeches of too much paſſion, bitterly complaining

plaining of his Creators dealing with him, and in that particular perhaps over-justifying his own actions and innocency, yet were his words and discourses all seasoned with such high mysteries, having such an absolute reference to Gods honour, that by the sequel of the story we finde, he erred not; but of the contrary, confounded all the Athetical Arguments of his friends, by his discourses, who in the end were compelled to beg his Prayers to God, for the pardon of their provocation.

The Vertues of Moses.

NExt we shal mention *Moses*, that great charitable and indefatigable Captain of God Almightie, who however he was preserved by *Pharoahs* daughter, and by that means adopted her son, and so consequently, as it may be believed, made the heir of most, if not all her wealth and substance, yet was he so far from forgetting the distressed condition of his miserable Countrymen, being in a manner consumed with their hard labour of the *Egyptian* slavery, that he not onely kept them daily company, whereby the better to honour them with his presence, but most passionately revenged their injuries upon all just occasions; insomuch, as to that purpose, he slew an insolent enemy of theirs, with his own hands, to the provocation of *Pharoah*, and all his Court, for which fact he was forced to flie from

from all his prosperity and dignity, into a strange Country, where he remained not onely a poor shepheard, but a most diligent servant to his surly father-in-Law for a long season; defending in the mean time, with his personal valour the causes and rights of simple virgins, that wanted other assistance, until God Almighty was pleased to call him to the deliverance of his people with strong conjurations, since his humility was unwilling to accept of so great an Office, professing himself to be rude of speech, and therefore not capable of such an imployment; but being, as I say, both commanded, and strengthned by Gods Divine illumination, he went with a bold courage to the King of *Ægypt*, notwithstanding those multitudes of pernitious Magicians about his Throne, and resolutely demanded the Restoration of the Jewes; however, being denyed his just, and charitable request by the proud Tyrant, after many miracles shewed in confirmation of his absolute Commission from God Almighty, he invited and perswaded the people to follow him into a land of freedom, though their jealousies and feares, a long space resisted his intentions, to his no small vexation and grief, for whose safeties in prosecution of the intended journey and promised prosperity, he divided the Red-Sea, to make their passage. But nevertheless this stubborn and perverse people, were so little grateful to him for his wise conduct and most painful endeavour, enduring now and then some penury in the Desarts, that they never forbore murmuring against his actions, as upbraiding him, that for his own ambition, he had

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brought them from the fleshpots of *Egypt*, to endure hunger and thirst in the wilderneſſe, which affronts and contumelies, he alwayes bore with ſo admirable patience, that inſtead of puniſhing them for their wild and prepoſterous diſobedience, he comforted and incouraged them with mild language and good principles, praying to God upon all occaſions for their forgiveneſſe and proſperity; inſomuch, as his two hands were ſometimes underpropped by others, to ſtrengthen them towards the continuance of his ſupplication, he being altogether weary and tired, by thoſe devout exerciſes, which his heart willingly could never let him give over for his peoples benefit: and when their impious Idolatry and peeviſh impatiency, had notwithſtanding inflamed the wrath of God, againſt their wicked proceedings, inſomuch as he ſeemed to put on an abſolute reſolution to deſtroy them; the charity of *Moſes* was ſo great, and his love ſo intire to that ungrateful multitude, that deſired God Almighty alſo, to blot him out of the book of life, that he might periſh together with his Country-men, if he would not be pleaſed to change his determination: O admirable conſtancy and goodneſſe! beyond the capacity of humane nature to apprehend; and the rather for that it may be conceived, the chief cauſe of his affection had reference to Gods honour, in that he ſuppoſed thoſe people were ordained, to eſtabliſh his more real and formal worſhip in the Land of Promiſe. Again, if we look at his unwearied juſtice from morning till night in hearing Law ſuits between party and party, we ſhall finde ſuch an un-

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paralell'd fortitude as cannot be imagined, wherein notwithstanding his humility was so great, that he submitted himself to the Counsel of his Father in Law a plain man, who told him he did unwisely, to over burthen his strength and ability, with multitudes of intricated businesses; and to that purpose wished him to chuse able and inferiour judges, to take off from his care some part of the trouble concerning those causes depending before him, referring the most weightiest onely to his own judgement, and censure; whereas until then he sat alone upon the Tribunal, both for morality belonging to his subjects more civil conversation towards the Government of their persons and goods, and also to judge those more divine things, that belonged particularly to the service of Almighty God, according to those Revelations, and precepts he had immediately received from Heaven, whose infallible Oracle he seemed dayly to consult, and with such a wonderful fervour and diligence, that as he never attempted matter of consequence, without seeking and knowing first the will & pleasure of God, so did he never return from those extraordinary Extasies, but with fear horrour and trembling both to himself and people. But as I shall not need, here to number more of his excellencies, since they are so largely recorded in holy Scripture; so may it also be considered, that most of those admirable books were written by his own hand, that treated of the Jewes actions in the beginning, for example, to the stupid world, to learn what they ought to do according to their capacities in endeavouring the service

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of God from the bottom of their hearts; since certainly he cannot be pleased with lukewarm affection, much lesse for people onely to comply with their own affections, as if for no other end they had been created, specially when his best servants could not, by what hath been said, expect that priviledge and liberty.

The wonderful magnanimity of Jephthe *and his daughter.*

BUt now we will come to *Jephthe* that valiant righteous and just judge of Almighty God in *Israel*, whose story in short is onely thus: He was a bastard born, though highly legitimated by grace and the favour of his Creator; for although he was cast out from having any share amongst his brethren in his fathers possessions, which made him for a while enter into the company of thieves for his subsistence, yet being presently for his personal valour chosen their Prince and Governour, he managed his Authority with so much successe, tending to the service of God and his Country, that when *Israel* was fallen into most desperate necessity by the prevailing power of their inveterate enemies, he not only freed them from those dangers by his own courage and his subjects assistance, but afterward when he was Judge of the Country, recovered them by his many victories, their Ancient honour; however, as it is

written, one time amongſt the reſt returning with extraordinary joy and Triumph to his own houſe, having won a moſt ſignal battail againſt the *Ammonites*, after he had pleaded with them the right and juſtice of his Countries cauſe, wherein they would not be ſatisfied, he vowed in gratitude to God Almighty to ſacrifice the firſt thing he ſhould encounter: which proved unfortunately to be his onely daughter, a young and moſt beautiful virgin, having no more children in all the world, who out of duty and gladneſſe came out with haſt before others to ſalute her victorious father: by which means, ſuddenly theſe Triumphs were turned into mournings, for preſently *Jephthe* tore his garments inſtead of more joyful congratulations, beginning to repent himſelf of his over raſh vow, ſince either as he thought, he muſt diſpleaſe God, or abſolutely confound all his felicity and hopes in deſtroying of her that was deerer to him, then every earthly happineſſe. But the pious Virgin perceiving her fathers perplexity by reaſon of his Oath, onely with a lovely and obedient countenance told him, ſince he had ſworn to God, it was moſt convenient he ſhould perform his vow; and therefore wiſhed him, that the conſideration of her life might neither hinder his intention, nor trouble his thoughts; and withal deſired two months time, accompanied with other Virgins of her acquaintance to go privately into the mountains, there the better to bewail her virginity; it being the cuſtome of the Jewes ſo to do by reaſon of their expectance of the Meſſias, which being accordingly performed, ſhe returned

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into the City, and her ſad father in proſecution of his promiſe and reſolution, acted this unwilling and lamentable part, both to the grief and aſtoniſhment of all *Iſrael*. Now having related this ſtory, I ſhal wiſh any man but to conſider, how it was poſſible to expreſſe a more higher zeal towards the ſervice of God, in *Jephthe* himſelf, or a more ſweet & comfortable obedience expreſſed by his noble & religious daughter; wherefore we muſt conclude, that although there be made ſome doubt, concerning the lawfulneſſe of the fact in this juſt and magnanimous perſon, in regard of the raſhneſſe of his vow, which however proceeded from the extraordinary gratitude he deſired to ſhew towards Almighty God, for thoſe favours he had received by his divine aſſiſtance; and eſpecially for that moſt ſignal victory, granted him againſt the *Ammonites*, who were cruel and ſpightful enemies to his Country and Religion: yet he declared thereby without all queſtion, a moſt conſtant and firm reſolution to be ingraffed in his pious ſoul, not to forbear, if there were occaſion, the exact performance of God Almighties ſervice in every thing, according to his beſt skill and knowledge, although he might loſe thereby never ſo many worldly honours, pleaſures, preferments, or what hopes or comfort could poſſible delight nature, or deſtroy ſadneſs in his condition. As appeared by this act of rigid conformity, according to the vow he had made after his victory; which in my opinion are moſt lively examples to inſtruct our endeavours, at leaſtwiſe, not to be too paſſionate in our own concernments, when they may any way indanger our love to God.

The extraordinary goodneſs of King David.

AND now we muſt fall to conſider the actions of *David*, that great and good King of *Iſrael*; who however he fell into ſome grievous ſins by reaſon of humane frailty, yet he kept his heart ſtill right in the pureſight of his omnipotent Creator, as appeared, not onely by his extraordinary pennances, mortifications and continual complaints declared in his prophetical writings, but by the very teſtimonies of God himſelf, who approved him to be a man according to his own heart; ſo that boldly we may affirm his perfections, which in this manner we ſhall particularize.

Firſt, we may reflect upon his conſtant valour alwayes ſhewed againſt the enemies of his Religion and Country, as well in the death of *Goliath* that furious and blaſphemous Gyant, as in the multitude of victories gotten againſt the wicked *Philiſtins*, and other tyrannical Nations, wherein the true ſervice and worſhip of God was the onely object of his thoughts, as appeared by his bringing home again the Ark with ſuch joy and gladneſſe, that he was even derided and contemned by his own wife, for thoſe publique expreſſions, for that his geſtures ſeemed ridiculous to her eyes and apprehenſion, being performed in the perſon of a King.

Next, we may remember not onely his wonder-

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ful goodneſſe towards his Lord and Maſter *Saul*, though with an envious malice he moſt wickedly proſecuted his life, but the extraordinary love and reverence he ſhewed to his perſon when he had him twice in his power, onely blaming his own preſumption, for having cut off ſo much as one ſmall piece of his garment, as a cleerer teſtimony of his intended fidelity. Again, when the news was brought him of his unfortunate death, as he conceived, with too much inſultation by an officious meſſenger, although by that accident he entred preſently into the poſſeſſion of the Kingdom, yet he puniſhed the author of the intelligence for his too much want of duty, in rejoycing at the deſtruction of his King, being his natural ſubject; wherein, I muſt ſay, appeared a double vertue, the one, in conquering his own affections, the other, in being juſt to his dead Maſter, though alwayes a bitter enemy to his ſubſiſtence. Here alſo I muſt remember the conſtant affection he ſhewed to the poſterity of *Jonathan* his friend; however, it may be ſuppoſed he never wanted inſtigations of jealouſie from others, that in time his race might aſpire to the Crown in the right of their father, and when this proved real in his own ſon *Abſolon*, who not onely moſt trayterouſly rebelled againſt all the rules of duty, good nature, and gratitude, but moſt wickedly abuſed his bed in publik, to take off from the people the apprehenſion of all hopes of reconciliation. This pious and indulgent Prince, was ſo far from revenge in his nature, eſpecially againſt his own fleſh and blood, that he moſt grievouſly complained at the newes of *Abſo-*

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lons death, wiſhing his own life had payed the ranſome of his misfortune: where by the way, it may be alſo remembred, that after his quiet reſtauration to his kingdom, he would never ſuffer that man to be puniſhed, that not onely in his adverſity upbraided him with moſt ſpightful language, calling him dog and the like, but maliciouſly flung ſtones at his perſon, in teſtimony of his inveterate hatred conceived againſt his condition; neither muſt be forgotten the tenderneſſe of his affection he bore to all his children, yet ſtill joyned with ſuch a confidence in Gods mercies, and ſo much fear to diſpleaſe or to offend him, that when his child was ſick, he continued in ſadneſſe and mourning for many dayes together, alwayes hoping to obtain his recovery. But when he found it was Gods pleaſure, he ſhould die, and none almoſt durſt bring him the newes, for fear of his further vexation, yet when he was told it by way of neceſſity, he preſently roſe up from the ground with a ſeeming joyful countenance, onely ſaying, Gods will be done; withal declaring by words that as long as the childe was living, he hoped by his ſupplications to obtain Gods favour. But being dead, he found it was his pleaſure to deprive him of the bleſſing; and therefore, might offend more in too much afflicting himſelf: So called for water and meat according to the cuſtom of other people: which certainly ſhewes that in all his actions, he intended alwayes to conform his will to the honour and glory of Almighty God, againſt what worldly appetites ſoever. Again, may we conſider, his extraordinary pious magnanimity, that when

when water was brought him from the Well of *Bethlehem*, by those three valiant souldiers, that so manfully ventured their lives to quench the Kings thirst, he refused to drink of it; saying, he would not buy the satisfaction of his Senses at so dear a price, and so ordained it as a Sacrifice for Gods service, notwithstanding at the present, he endured most excessive pain, by reason of his extraordinary drought: however, prophane Authors have mentioned some such examples in *Alexander* the great, and others, yet certainly this most vertuous Prince onely performed this act of magnanimity, out of the consideration of a religious end, and not induced thereunto, by any fancy of vain-glory whatsoever; which for the most part accompanyed all the actions of the heathens. Amongst the number of his heroical deeds and heavenly resolutions, may also be remembred this one, that when God Almighty had resolved to chastise him for numbring the people, for that he seemed not sufficiently to rely upon the power of Heaven, without joyning thereunto humane assistance and confidence in his thoughts; he chose that Plague that was most general because his own particular person might not seem freer from danger then the rest of the people; which shewed a most excellent indifferency and justice in his nature, against the ordinary affections of man, that use to carry us too violently to our own concernments and particular interests; And was the more to be admired, in regard that God Almighty had chosen him from a poor shepheard to be a most great and glorious King, and so by consequence allowed

lowed him to enjoy what felicities could possibly be lawful in this world; as a testimony to other Nations, that he not onely intended him private favours, but also to honour his fame in strange Countries amongst the Gentiles, for the greater majesty of his own power; and yet I say, this good Prince had alwayes so much care to please God, and such a continual remembrance of his own condition, that as he declareth himself, his pennances were exceeding great, and his afflictions in minde in a manner perpetual, insomuch, as according to his true writings, he washed by night his Couch with tears, and eat his bread by day mingled with ashes; professing himself to resemble a Sparrow solitary upon the house top, or a sad Pelican in the Desart. In fine, if we consider those vast volums which he wrote of his own sorrowes, cares, and troubles in Spirit, though darkly figuring therein, our Saviours Passion, Sufferings, and eternal kingdom, we may easily believe, he spent not much time in the pleasures and delights of this world; however, his youth, condition, and opportunities, were sufficient enticements to all earthly vanities; and onely his wisdome, temper and goodnesse, withheld him from those unnecessary and vain passions, which he knew entertained, would neither secure his own salvation, or satisfie Gods justice.

The constant Martyrdome of old Eleazer.

NExt we will come to *Eleazer*, one of the chief of the Scribes, being fourscore and ten yeers old in the time of *Antiochus*, who was not onely excellently learned in holy Scriptures, but extraordinarily versed in all divine and humane knowledge, and in the cruel persecution of this wicked Tyrant against the Jewish Religion, suffered a most glorious Martyrdom, because he would not prejudice his profession, by any manner of seeming hypocrisie: for being apprehended and brought before the Judge, he absolutely denyed to obey that peremptory command or injunction of eating Swines-flesh; rather choosing to undergo the worst of torments, then to displease his God either by act or example; however, being loved and favoured by some of those bloody executioners, by reason of his age, Nobility, and commendable conversation, they promised him, that if in private he would but seem to comply with the Kings desire, (they would bring him other lawful flesh to eat, instead of that which was so strictly enjoyned by publique Edicts,) and by that means if he would, he should not onely save his life, but obtain honour and reward; unto which motion he quickly replyed, that he would rather chuse to suffer death, since he held it not conveni-

ent for a man of his age to dissemble, for a little time of a corruptible life, whereby many young people might come to be scandalized and deceived; for although at the present, I may said he, be delivered from the punishments of men, yet neither alive nor dead, shall I escape the hand of the Almighty, but in departing manfully out of this life, I shall appear worthy of my old age, and leave a constant example to youth, if with a ready and stout minde I suffer an honest death for the most grave and most holy Law, which being said, he was forthwith drawn to execution, and they that led him, (who had been before more milde and courteous) were turned into wrath, by reason of those words he had uttered, which they thought proceeded out of arrogancy: so that when he was a killing with strokes, he groaned and said, O Lord, who hath the holy knowledge, thou knowest manifestly, that whereas I might have been delivered from death, I do sustain sore paine of the body, but according to the soul for thy fear, I do willingly suffer these things. This man certainly in this manner departed this life, leaving not only to young men, but also to the whole Nation, the memory of his death for an example of vertue and fortitude. And thus have we the cleer relation of this glorious Martyrdome, drawn out of the second book of the *Machabees*; which in some sort may teach duty and resolution to all manner of conditions, since neither age nor honour can be privileged: much less ought any to give up their faith, or corrupt their manners, under what pretence soever, either of pleasure, or conveniency, those being no-

thing else but the Divels golden bait, to draw people to hell in luxurious Chariots; in testimony of which, we will relate one of the most remarkable Martyrdoms that ever was recorded either by divine or prophane writer, since not onely Sexes, but very nature it self seemed to contend for a prerogative in the service of Almighty God, in despight of horrour and all the appetites of flesh, blood, affection, and any other humane inclination or worldly satisfaction whatsoever, and with so high and religious a magnanimity, that my own thoughts I must confesse are confounded in the relation, with wonder and admiration: however, I know the same duty of suffering belongs to every person, if God be pleased to call such to the tryal; though of the other side, I am again comforted and encouraged with these sayings, that he will at no time tempt any beyond his strength, and therefore we may be confident by his divine grace, we shall be able to do all things, though this grace cannot be procured unlesse our selves diligently comply with our best endeavours; which made one say, it was harder for God Almighty to save a soul, then to Create a new world; for man himself must concur in the one, and God alone could perfect the other by his omnipotency.

Strange sufferings of a woman and her seven Sons.

THere was as the Holy Scripture saith, seven brethren with their mother apprehended by the commandment of King *Antiochus* to be compelled to eat Swines flesh, by whips, scourges, and other torments. But the first of them said, *What seekest thou, or what wilt thou learn of us; we are ready to dye rather then to transgresse the Lawes of God comming from our fathers*; Wherewith the King being inraged, appointed frying pans and brazen pots to be heated, and the tongue of him that had spoken first, to be cut out, as also the skin of his head to be drawn of; with his hands and feet to be chopped off, the rest of his brethren and mother looking on. And now when he was made in all parts unprofitable, he commanded fire to be put to him; that breathing as yet he might be fryed in the frying pan: wherein when he was long tormented, the rest together with their mother exhorted one another to die manfully, saying, *Our Lord God will behold the truth, & will take pleasure in us, as Moses declared in the profession of the Canticles.* The first therfore being dead, they brought the next to make him a mocking stock, where the skin of his head being also drawn off with the haires, they asked him if he would yet eat before he were punished through the whole body in every member. But he answered in his Country language, that he would not do it, so receiving the torments of the first, and being

being at the last gasp said, *Thou indeed a most wicked man in this present life destroys me: but the King of the world will raise up those that dyed for his Lawes in the resurrection of eternal life.* After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly stretched out his hands saying with confidence: [*From God do I possesse these members, but for the Lawes of God I do now contemn the same, because I hope I shall again receive them of him.*] To the amazement both of the King and standers by, by by reason of the young mans courage, that seemed to esteem the torments as nothings, who being dead, the fourth they vexed in the same manner, with tormenting him; and now when he was also ready to die, he said, *It is better for them that are put to death by men to expect hope of God, that they shall be raised up again by him; for to thee there shall not be Resurrection unto life.* So bringing the fifth, they tormented him; but he looking upon the King said, *Thou having power amongst men, whereas thou art corruptible, doest what thou wilt, but think not that our stock is forsaken of God: wherefore do thou patiently abide, and thou shalt see his great power, in what sort he will torment thee and thy seed.* After him they brought the sixth, who being ready to dye said thus, *Be not deceived vainly, for we suffer this for our own sakes, sinning against our God, and things worthy of admiration are done in us: for that thou hast attempted to fight against God.* But the Mother above measure marvellous and worthy of good mens memorie, which beholding her seven sons perishing in one dayes space, bare it with a good heart for the hope that she had in God, exhorting every

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one in their Country, language manfully being repleniſhed with wiſdom, and joyning a mans heart to a womans cogitation, ſhe ſaid unto them, *I know not how you appeared in my womb, for neither did I give you Spirit, ſoule or life, and the members of every one I framed not: but indeed the Creator of the world, that hath formed the nativity of man, and that invented the Original of all, he will again reſtore with mercy unto you Spirit and life, as now you deſpiſe your ſelves for his Lawes.* But *Antiochus* by theſe actions thinking himſelf contemned, and withal diſdaining the voice of the upbraider; when the youngeſt was yet alive, he did not onely exhort with words, but alſo withal affirmed, that he would make him rich and happy, and being turned from the Lawes of his fathers, he would account him a friend. But the young man being not inclined to theſe things, the king called the Mother and counſelled her to deal with her ſon for the ſaving of his life; wherupon ſhe promiſed him to adviſe her child; ſo bending towards him as mocking the cruel Tyrant, ſhe ſaid thus in her Country language, *My ſon have pity of me that have born thee in my womb nine moneths, and gave thee milk for three years, nouriſhing thee and bringing thee to this age; I beſeech thee my ſon look to heaven and earth, and all things that are in them; and underſtand that God of nothing made them and mankinde: So it ſhall come to paſſe, that thou wilt not fear this tormenter, but being made a worthy partaker with thy brethren, take thou death that I may again receive thee with them.* When ſhe was yet delivering theſe things, the yong man ſaid, *For whom ſtay you, I obey not the commandment of the King, but the ordinati-*

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on of the Law which was given by Moses, But thou that art become the inventer of al malice against the Hebrews, shalt not escape the hand of God, though we for our sins do suffer these things: and if the Lord our God hath been angry with us a little for rebuke and correction, yet he will be reconciled again to his servants; But thou O wicked, and of all men most flagitious, be not idly extolled with vain hope, for thou hast not escaped the judgements of Almighty God, who beholdeth all things: My Brethren having sustained short pains, are become under the Testament of eternal life: but thou by the judgement of Almighty God, shalt receive punishment for thy pride; And I also as my brethren, do yeeld my life and my body for the Lawes of our fathers, invocating God to be propitious to our Nation quickly, and that thou with torments and stripes mayest confesse that he is only God; but in me and my brethren shall the wrath of the Almighty cease, which hath justly been brought upon all our stock. Then the King incensed with anger raged against him more cruelly above all the rest, taking it grievously that he was mocked, so this also dyed unspotted, wholly trusting in the Lord: where last of all, after the sons the Mother was consumed, and thus ended these most glorious sufferings, wherein may be considered these following particulars. That seven goodly young men, in the very flowre of their age should with such courage and fortitude, not onely willingly deprive themselves of all worldly honour, meerly for the love of God, since the Tyrant offered them what preferments they could almost desire, quitting their Law, but to endure with such admirable constancy, the cruellest of torments personally, whilest in the interim

Considerations upon these sufferings,

terim their vettuous and moſt magnanimous Mother, with religious, though grieved eyes, ſtood by like a heavenly rock, to behold her children diſmembred and torn in pieces by the violence of ſtripes, ſcourges, and other exquiſite deviſed tortures, never almoſt invented before by humane malice and ſubtility; wherein appeared not the leaſt ſigne of wavering or vain-glory: But of the contrary, were ſo far from juſtifying either their actions, deſervings, or ſanctity, that they profeſſed openly, they ſuffered thoſe puniſhments juſtly for their own ſins; as they hoped in expiation of the general faults of the whole Nation of the Jews, and to that purpoſe comforted and confirmed each other with godly, pious, and valiant exhortations, full of comfortable aſſurances in the mercies and goodneſſe of Almighty God, who would raiſe them up at the laſt day, to the comfort of themſelves, and the abſolute confounding of all his enemies; where alſo may be remembred the Pathetical, grave, and wiſe conjurations of their moſt brave and holy Mother, that however ſhe did not know, how ſhe had framed their members in her natural womb, yet ſhe was aſſured, that their ſupernatural father, if they continued conſtant to the end, would again give them new ſpirit and life, to his honour, and their abundant felicity, not ſeeming at all to deſire their comfort and converſation in this world, ſince that ſatisfaction could endure but a ſhort time, but onely wiſhed to poſſeſſe their companies in an eternal and heavenly manſion, where they might enjoy one another, for ever before the face of God,

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by way of an infinite bleſſedneſſe, and to this purpoſe, after ſhe had joyfully beheld the laſt cataſtrophe of her ſons conſtancy and moſt violent ſufferings, their dead bodies being expoſed to her view, as bloody ſacrifices of humane cruelty, ſhe offered up her own life moſt couragiouſly to be conſumed alſo by torments, as a full period to the Hecatomb, in confirmation of her own faith, and as a worthy example for her Nation to all eternity; which heavenly Tragedy, I hope, is more then a ſufficient teſtimony to ſhew, that theſe people could not have been drawn away contrary to their duties, by the fond and idle vanities of theſe times, that renders ſo many now careleſſe either of belief or manners. Neither can we ſay theſe onely have given patterns to the world of their holy and admirable conſtancy, ſince the Primitive Church, after our Saviours paſſion, hath produced ſome ſtories of the ſame nature, that were acted alſo by heroical perſons of the female ſexe.

The wonderful life of Saint John *the Baptiſt.*

LAſt of all, we ſhall mention Saint *John* the Baptiſt, whoſe ſins certainly could no way make him deſervedly liable to thoſe auſterities he exerciſed upon himſelf, though it ſhould ſeem God Almighty nevertheleſſe thought it neceſſary, that the forerunner of his dear ſon, ſhould make plain the

ſteps of his Saviours Paſſion, with wonderful examples of penance in his perſon, as a cleerer teſtimony that it is unpoſſible but by ſuch means to pleaſe God, or at leaſtwiſe to have an abſolute intention ſo to do, if the occaſion be preſented in this humane life; for we muſt be aſſured this world was not created for a Paradiſe, but for our pilgrimage; neither did ever yet any perſon go to Heaven, but either through the fire of tribulation, or by the practice of mortification, exampled by Jeſus Chriſt himſelf upon earth, and imitated by all the glorious Saints and Martyrs of his Church from the very firſt beginning of times, and muſt ſo continue unto the end of the world; however, leſſe and more according to the bleſſed pleaſure of Almighty God, who will have ſuch teſtimonies from his ſervants, for more aſſured marks of their own interiour affection to himſelf, in regard of the benefits they have received from his eternal Majeſty, not onely for their Creation, but preſervation and Redemption. To which purpoſe as I ſay, we may conſider the life of this great Prophet, who as it ſhould ſeem, notwithſtanding his ſupream priviledge of being the greateſt, that was ever born of a woman, could not be exempted from the mortifications belonging to humane condition, which in his own perſon, he performed moſt rigorouſly, not onely in debarring himſelf from all youthful delights, but in abſtaining from his neceſſary acquaintance that ſhould have adminiſtred to his conveniency and ſubſiſtence: for as we reade, he went at ſeven yeers old into the Deſart, where he could not have lived, but that he was ſupported,

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and relieved by the ſpecial grace and aſſiſtance of Almighty God, beyond the ordinary courſe of nature. Beſides, he was onely cloathed in Camels haire, and fed upon Locuſts and wild honey, neither drinking wine nor ſtrong drink; which being in my opinion the higheſt expreſſions of a mortified life, are ſufficient examples to ſhew, that this very courſe was ordained him from Heaven, to teach the world pregnant documents of voluntary affliction, towards the fulfilling of that new Law, that was to be eſtabliſhed ſhortly after by our Saviour: ſince neither his Senſes nor his underſtanding ſeemed to entertain any earthly ſatisfaction, according to the cuſtom of other people; which manner of living notwithſtanding he continued many yeers, wherin was ſpent and waſted the chief flower of his age, as being by a prophetical ſpirit (no doubt) foretold, before he came to any ſeeming or competent yeers of diſcretion, that it was not onely moſt neceſſary, for his maſters ſervice, but abſolutely agreeing with Gods will, that he ſhould exerciſe the ſame Authority, which Jeſus Chriſt determined both to teach and practice in his converſation amongſt men; and to this purpoſe our Saviour was never mentioned by holy Scripture to laugh in all the time of his being here, though frequently he ſhed teares for the ſins and miſeries of the world; moſt plain and evident teſtimonies, that at leaſt wiſe he expects from us a convenient ſuppreſſion of all inordinate paſſions and appetites. Furthermore, when this great Saint came to the full period of that time for what he was deſigned, he not onely inſtru-

ſted the people without any manner of flattery or connivency, in thoſe high myſteries belonging to his calling, but moſt earneſtly preached ſtill penance to their cares and conſiderations, as if nothing but a proportionable meaſure of that wholeſom ſalve, was to be applyed. And did nevertheleſſe maintain his own profound humility in ſuch an excellent nature, that notwithſtanding the largeneſſe of his Commiſſion and dignity of his office, he would not be brought by all the admiration, and almoſt adoration of ſuch perſons as came to hear him in the wilderneſſe, to confeſſe any power or good belonging to himſelf; though his words and actions ſeemed to the vulgar and rude multitude moſt miraculous, but alwayes referred the honour and praiſe to him which was to follow. And to that purpoſe ſent his own Diſciples to be inſtructed by our bleſſed Saviour, whom alſo in the fleſh he would not have baptized, meerly out of a trembling reverence at the deep conſideration of his divine perſon, though he was onely ſent into the world for that effect, if he had not been urged thereunto by an abſolute neceſſity, as fearing further to offend, by reaſon his obedience might have been brought in queſtion. And laſt of all may be conſidered, that whereas he might probably have received what honour he had pleaſed from *Herod*, if he would any way have complyed with his wifes unlawful ambition, and his own violent luſts; yethe was ſofar from giving of any manner of countenance to either, that he told the inceſtuous King publiquely, with a moſt bold courage, and zealous intention, that he could not by the

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Lawes of God keep his brothers wife. In proſecution of which admonition, he willingly laid down his life, for the exact maintenance of Religion and Juſtice. And thus ended that moſt glorious champion and Herald of Chriſt his happy dayes, to our example and benefit, if we concur alſo with the ſame ſupernatural Grace offered from Heaven, to ſuppreſſe inordinate paſſions and fleſhly appetites; which onely keep the Soul from acting nobly according to the intention of our Creation.

The ſmall ſatisfaction of earthly pleaſures conſidered.

NOw we have done with theſe holy men, we will a little fall upon the conſideration of the ſmall ſatisfaction or prerogative of earthly felicities or ambitions, that appear ſo exceedingly to bewitch our underſtanding, in ſo much as they ſeem to take from our very hearts all manner of effectual deſire to proſecute not onely this obligation of a noble gratitude to God, but hinder us from procuring the leaſt ſecurity to our ſelves, contrary to the example of theſe godly people, mentioned in my Diſcourſe; who certainly enjoyed the ſame faculties of nature as we do, and therefore might have poſſeſt the like appetites of humanity, if Grace had not predominated. In demonſtration of which

I am perſwaded, nay I am aſſured, that if all the exquiſite Epicures in the world, and wiſeſt Stateſmen, were gathered together in one Councel, to conſult and deviſe a way for a perſon to enjoy a perfection of happineſſe upon earth, and a full power were given to all his Senſes in each faculty, to taſt every delight of nature in the ſuperlative degree, not being ſubject to any natural reſtriction, or could be interrupted by accident, yet he would finde ſome defects in the poſſeſſion, not anſwering his expectation; if not otherwhile a kinde of weariſomneſſe in the very fruition, by over much ſatiety; which apparantly would be demonſtrated by his coveting ſomething elſe, which he ſuppoſed he had not, to the new perturbation of his unſatisfied minde. And this plainly ſhews, that mans true and perfect content, muſt be fixed in a higher Region then in this world, to afford his thoughts reſt and quiet. Of the other ſide we ſee, ambition conſiſts wholly upon the matter in nothing but expectation and opinion, ſince it is evident, we are more taken with hopes of honours to come, then abſolutely ſatisfied with thoſe that are preſent. As for example, what boy is there at School, that doth not heartily deſire to be a man, though youth be eſteemed the darling of nature, becauſe he apprehends to want ſomething of his perfection in his boyiſh eſtate? Again, what man is there, that is arrived to that period of yeers, that doth not as earneſtly wiſh to be in his former condition? Apprehending the too faſt coming on of old age as a defect, which ſeems not onely to be a vexation, but ſome horror to his thoughts

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if he carry about with him nothing but humane considerations. Also if we reflect upon the many chances of mans life, we shall finde, that the pains and care we take to pamper our selves, and nourish our ambition, do more then weigh down the pleasures we can any way hope to obtain; for that all our delights are most commonly interrupted either by infirmities, or some other crosse accidents, use any industry we may to the contrary. Neither is there any person of what happy Calling or degree soever, but seems oftentimes even weary of his own time; insomuch, as when day comes, he wisheth for night, and in the night he longs passionately for day; and so from one posture to another, still hoping to enjoy new felicity, as if he had not yet tasted sufficiently towards the fruition of a perfect settlement; being carryed onely thereunto by his roving fancy and unsatisfied nature: which argues, that the very disposition of man cannot be made happy with this world, in what degree soever obtained. And to this purpose we see, new inventions and delights must be sought hourely, or multitudes of divertisements of all kindes, the more insensibly to passe away the houres and dayes of our life, and yet nothing seems so terrible to our apprehensions, as to think our time should ever come to an end. So that we neither can be content to think of leaving this world in any manner, but of the contrary, hate all remembrance of it; and yet, in effect, we do not take any real pleasure to possesse life. Wherefore, I must conclude with this principle; that since earthly concernments are but

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at the beſt mortifications as we make them, how much better were it, and more agreeing with reaſon, the contrary being no other then an impious madneſſe, not to make uſe of ſuch vexations (which will come upon us do what we can) towards the obtaining of ſuch a happy ſtate, as neither admits of defect or ſuffers termination. So that ſince it is apparant, that our thoughts have no circle to walk in but that of Religion to finde out not onely divine ſecurity, but as I may ſay humane ſatisfaction, according to the very words of the Holy Scripture, that bids us firſt ſeek the kingdom of God, and all other things ſhall be given unto us; it muſt needs be an intire lunacy, to involve our actions and deſires in too many ſenſualities, and much more to nouriſh our pride and torment our thoughts, with inconvenient and violent ambitions, by ayming at that which in a manner nothing can arrive unto, but vain imaginations, whilſt in the mean time we leave the eſſential point of our happineſſe altogether unregarded. O madneſſe of man-kinde! And yet we are ſo fooliſhly tranſported beyond all reaſon, with this violent deſire of earthly ſatisfaction, that if at any time we enjoy but a ſmackering of worldly vanities, we become ſo paſſionate to make a further progreſſe therein, that we cannot reſt day nor night without afflicting our mindes, as it were deſtroying in our ſelves thoſe very comforts that God Almighty intends barely for humane conſolation. However, I do not ſay this to take away abſolutely from a man, the appetite of all conſcionable and noble affections, for that were totally to overthrow honeſt induſtry

induſtry and lawful endeavours; ſeeing it is little leſſe evil to do it, then ayme at nothing; eſpecially for that we are not able alwayes, to employ our thoughts and actions intirely in the effecting of divine things, or converſing inwardly with Angels; but my intentions hereby are, to have a body ſo to ſquare and regulate his paſſions, by a diſcreet rule of moderation in all his deſires and undertakings (conſidering what any can go about of worldly concernments, are not onely in every reſpect ſubject to diverſity of accidents, but in themſelves never ſo wel obtained, not worth our chief conſideration) as not to be confounded or overmuch diſtaſted, either by needleſſe vexation, if they may not be purchaſed, or to fall into too much deſperation, being again loſt after they are once had. And a great deal leſſe ought we to be afflicted when ſuch tranſitory things are taken away from our poſſeſſion, by the immediate hand of Almighty God, who knows beſt what diet we need in the whole courſe of our frail life. For as we deſire earthly acquiſitions (eſpecially ſuperfluities) more out of a vain opinion to be ſaid or thought we have them in our power, then out of any real benefit we hope for, or enjoy by the poſſeſſion; ſince for the moſt part our ſervants are partakers with us alike, if not oftentimes in a greater meaſure in the ſenſual uſe of them; ſo of the other ſide, if we look onely upon the point of reputation and eſtimation, in being thought to poſſeſſe much beyond the capacitie of other people, which as I ſaid before depends meerly upon an airy opinion, we may have the ſame honour by letting them go

patiently, or losing them gallantly; and a great deal more if no personal fault by careleſſe neglect, be laid deſervedly to our charge, then if we ſhould have poſſeſſed them to our ſelves and heires for many lasting generations; witneſſe the late King, who will be more glorious in after times (according to many mens judgements) for the extraordinary conqueſts his conſtancy and courage got over his oppreſſions, then if he had quietly and peaceably dyed in his bed a natural way, after a long and flouriſhing reign, poſſeſt of all his humane honours and Dominions. Truly the effect of vertue is of ſuch a property, that it cannot be taken from us either by time or power; whereas riches and worldly preferments, are for the moſt part, more belonging to fortune and accident then to our ſelves. Nevertheleſſe I ſay, this vertuous benefit cannot be obtained, without ſome abſolute or ſignal victory purchaſed over all baſe and earthly paſſions and affections. And to ſhew how much God Almighty hath been ever pleaſed to honour, and in a manner to eternize in this world ſuch endeavours, eſpecially when grounded upon Religion and good intentions; there have been many perſons that onely have ſought Caves and Deſarts for their habitations, to avoid all kinde of remembrance, as divers holy Saints and Martyrs, who indured in their particulars, as much ſcorn, contempt, and neglect, as humane malice could invent, or their own humility deſire; yet both their names and fame live now amongſt us with that eminency, as if their actions had been continually recorded (whilſt they were

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living) by multitudes of writers, according to the cuſtom of the *Meads* and *Perſians*; when as moſt of thoſe great and glorious Kings (with many other Monarchs of latter times) I may confidently aver, have wanted Monuments, or at leaſtwiſe a true relation of their actions, notwithſtanding the onely Heaven they deſired after their deaths was, to be continued freſh in the memory of poſterity. So that we may boldly affirm, there is neither real felicity or certain content to be hoped for in this world, depending upon any manner of ſenſuality or ambition, ſince all things deſired without doubt are but either ſurfeits or opinion, although a man ſhould every day in the yeer, be furniſhed with varieties according to his own wiſhes, and each houre in the day, could gain ſtrength and vigour to enjoy them; inſomuch as it is unpoſſible a mans minde can be ever ſatisfied, without preſcribing to himſelf a moderation in affections: which truly will not be had unleſſe he place his thoughts chiefly upon the intention of his Creation; and by that means reſolve to uſe the things of this life with temper, ſince as I muſt ſay often, they are onely given us for our recreation, and not for our Heaven: which determination and no other, will ſoon render all accidents, not onely conveniently indifferent and neceſſary to our preſent and future being, but even by ſuch reſolutions, accompanied with ſome proportion of Grace, (not to be compaſſed but by this means) we ſhall be able to make extream advantages of croſſes and misfortunes, that do what we can with all the endeavours and power of this

world, will ſtill come upon us, and to our further vexations, if we prevent not the apprehenſion of ſuch accidents by higher deſignes. In concluſion, whoſoever can put himſelf in this happy condition, whereby he may be maſter of a diſcreet temperance in all his actions, probably in a ſhort time may finde out a paſſage to other vertues, until at laſt they bring him to that content, which he can never obtain by his inordinate paſſions; ſince the world will not afford what it was not made for. And therefore it may be eſteemed a maxime of the wiſeſt Philoſophy to think, there is no happineſſe ſo great in this life, as to be well able to diſgeſt all unhappineſſe.

Whether or no when we have gained this victory, there muſt not be ſomething to direct us in Gods Worſhip, of an infallible nature.

BUt now when we have gained this noble victory over our paſſions, though we may eſteem the greateſt part of our work effected, in regard that naturally fleſh and blood are the chiefeſt obſtacles againſt divine reſolutions and ſelf content; yet nevertheleſſe, we may fail in the obſervations of thoſe duties, belonging to the neceſſary worſhip of God, whereby our happineſſe will come alſo to be deſtroyed;

ſtroyed; if we ſubmit not our ſelves to ſom infallible directions, which certainly can be no where found but in the Church of Chriſt, framed by his own hands, and ordained to be the Tribunal of the Conſcience, placed here upon earth, not onely to inſtruct and chaſtice, but to afford us true conſolation. So that I ſuppoſe, it will not be altogether impertinent, to diſcourſe a little concerning the properties thereof, in that its juriſdiction and authority, ſeemeth to be the very Baſes and foundation of all our belief. To this purpoſe it muſt be firſt conſidered, whether ſuch an Aſſembly hath been eſtabliſhed or no. Certainly humane experience teacheth us, that there was never yet any Law given to a Nation or a people, but a Tribunal alſo was ordained to be a Judge of that Law, as well to inform the Subjects concerning the doubts of the right interpretation of the injunctions preſcribed, as to determine the due execution of them, that people might neither pretend ignorance or uſe malice, without being inſtructed in the one, and puniſhed for the other; much leſſe may it be thought that God Almighty, who is wiſdom and juſtice it ſelf, would have impoſed obſervations of a myſtical nature upon his eſtabliſhed ſubjects, without having inſtituted as well a way how they might be inſtructed in their ignorance, as corrected in their ſtubbornneſſe: eſpecially when the truth of thoſe heavenly principles given were impoſſible to be known to proceed from him, but by ſome ordinary information, agreeing with their capacities and underſtandings. For however in the beginning thoſe Documents, might be confirmed

confirmed by miraculous inducements, to ſome few particularly inſtructed to that purpoſe, yet could they not well be continued to poſterity, but by uſual wayes, ſince every perſon was not ordained to be a Prophet, or to talk with God face to face as *Moſes* did, who gave our Anceſtors the firſt methodical rules, which ever ſince have been maintained amongſt men by tradition from hand to hand. Neither is it likely that this omnipotent, and as I may ſay, moſt affectionate Providence, would have leſſe care for the preſervation of the unity of Religion with the Chriſtians, that are a people gathered and extracted from all the parts of the world, differing in tongues and kindred; and ſo by conſequence have more need of his aſſiſtance, then he had to conſerve it in the twelve Tribes of *Iſrael*, that were a generation onely confined to one Country, and therefore could not ſo eaſily differ in points of Faith, or be corrupted in manners for want of due information; yet nevertheleſſe we ſee God Almighty held it ſo neceſſary a thing with thoſe few people, though united and circumſcribed, as I ſay, into a moſt narrow and ſmall circuit of ground and Territorie, that he had alwayes his Church and High Prieſt amongſt them, unto whoſe Decrees our Saviour Chriſt himſelf commanded the Jewes to be obedient (however the men at that preſent that governed were moſt corrupt and wicked) onely becauſe they ſat in *Moſes* chair, and enjoyed of right a ſupernatural prerogative, by way of an orderly ſucceſſion which he intended ſhould onely continue until after his paſſion, that he might eſtabliſh

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his more lasting and holy Church, which by his own promise is to indure without interruption, until the end of the world, being invisibly to be alwayes governed by the Holy Ghost, for the more assuredness of infallibility, which plainly shewes that such a thing must be upon earth; Whereunto are annexed also these marks of power and perspicuity, since it is said, he would not onely place his Tabernacle in the Son figuratively, meaning his Church, but we are admonished in holy Scripture from our Saviours own mouth, that whosoever will not hear his Church shall be esteemed no better then a Heathen and a Publican; which truly would seem to any man a most impertinent saying, if there were no such Assembly upon earth to be heard and listened unto: For it is not to be supposed, we should upon all occasions mount into Heaven, either to be instructed in our doubts, or to give information against our neighbour erring, so that of necessity, there must be some Congregation or Tribunal on earth established to that purpose; besides, by the very Articles of our Creed, we are to believe the Holy Catholick Church; which implies a certainty of there being such a thing, before we can believe what it sayes. So that we may conclude it a most ridiculous madnesse, to think there is no visible and real place or Chair upon earth, where men may go to receive true and undoubted information concerning matters of Religion; especially when it is not credible that every particular person should have sufficient direction by Revelation, since the greatest Prophets that were ever sent into the world,

Power and perspicuity also annexed to the condition of this Assembly.

world, were constrained to fetch their instructions oftentimes from others.

That this Assembly must also be infallible.

In the next place it is as necessary to believe, that this established Assembly must be infallible, as that it is at all; since if it should be otherwise, our directions would sometimes misse, and so consequently we might ignorantly contract errours in our wayes and endeavours, instead of running surely in the direct path of Almighty Gods principles and commandments towards our future salvation: For it is evident by the rules of reason, upon all intended certainties, there ought to be some means prescribed us, whereby we may be sure we are right. As for the purpose in all humane matters, we are accustomed, to use the benefit of weight, measure, or some other experience, before we have sufficient assurance any thing is just according to our intention: much more are we to believe, that our Saviour Jesus Christ, after having shewed such a mystical love in our redemption, would not have carelesly exposed us to a dark Labyrinth of confusion and incertainty concerning the knowledge of his Law, of such a consequence to be observed; nay, rather it is to be supposed, he would have written it in brasse for our better instruction, if he had not ordained an Assembly onely for that effect; but for a greater confirmation of our purpose, we may remember what the holy Scriptures tell us; that the Church is the pillar of Truth, and therefore consequently cannot be false; neither could Gods revealed will and pleasure in an ordinary way and without miracle, come to be known to our humane understandings,

ings, but by the Records delivered unto us, by the unqueſtionable Authority of the Churches tradition, that renders them Authentical to our belief, without which they have no ſeal of exemplification or teſtimony, ſince it is not enough to ſay, that one place of Scripture, is perfectly able to interpret another, without a more aſſured rule, when as we do not know by our own reading and particular Science, what places are true Scripture and which not, having onely the letter of the book to look upon; and as little can we be aſſured that we do expound thoſe writings right as they were intended; becauſe it belongs not to any private ſpirit ſo to do: of the contrary, it may be feared according to the words of Saint *Peter* (eſpecially if we uſe too much preſumption) that being unlearned and unſtable, we may wreſt the Text to our own damnation. So that of neceſſity there muſt be ſomething above our ſelves, not onely to be the interpreter of this Law, but alſo to tell and ſhew us the Law it ſelf that was ordained, ſo that I muſt leave it to any common underſtanding to conſider what can be more proper for this then the Church of God, that he hath promiſed to be withal until the conſummation of the world. We may alſo extract another aſſurance, out of the old Teſtament, which is that God Almighty ſaid, in time to come he would chuſe ſuch an Aſſembly by orderly ſucceſſion, whoſe ſpirits as it is written, ſhould conſerve knowledge, and the true Spirit ſhould be put into their mouths, from generation to generation for ever. Wherefore I ſay, as this muſt needs be meant onely by the univerſal

Church, ſo of the other ſide, ſuch perſons cannot be but eſteemed moſt ridiculous in their opinions, that will not allow this Aſſembly, the prerogative of knowledge and interpretation, and yet do aſſume to themſelves, perhaps being ignorant in a high nature, a moſt infallible way of underſtanding, as well what books are Divine Scripture, as alſo what interpretation ought truly to be given to every Text, though they are plainly forewarned of the danger, by thoſe very Epiſtles that they themſelves have judged to be true Scripture; but as theſe few proofes may be ſufficient, as I ſaid before, to perſwade any reaſonable and competent underſtanding, concerning the infallibility of this Aſſembly, inſtituted by our Saviour, and governed by the Holy Ghoſt; this being granted, that of neceſſity we muſt believe the Aſſembly, we cannot by any reaſon deny our obedience to the Authority.

Againſt the Tenents of the age, that would onely have a Law of nature or Morality for people to follow.

But here perhaps may come a new queſtion, according to ſome Athieſtical Tenents of theſe times, whether or no God Almighty have appointed man any other rules, then the Law of nature, meaſured out only by his own private judgement? which certainly are moſt groſſe and abſurd opinions; for by theſe maxims, there ſhould be no difference between men and beaſts in their courſe of living, ſince the latter have a kinde of order allowed them to uſe by the meer inſtinct of nature, though they want reaſon. As for example, they ingender ſeaſonably, procure to themſelves competent food and reſt, with a certain care alſo of their own preſervation, and in like manner will defend thoſe of their kinde;

kinde; ſometimes with the deſperate hazard of their lives. And man by this rule ſhould do no more, which not onely ſeems repugnant to Gods wiſdome, but is againſt the dignity of mans creation; in his not receiving or enjoying ſome prerogative in his employment whilſt he is here, by reaſon of his eternal condition hereafter; ſo that without doubt God Almighty intended man, ſome extraordinary work in this world beyond other creatures that were ordained meerly for his uſe and ſubſiſtence, having placed in him a reaſonable and underſtanding ſoul. And certainly this employment can be no other then ſome immediate and particular ſervice belonging to his own worſhip, which other creatures are not able to perform, as being no way needful for their condition, ſince they can neither know God, or are to expect any thing after this life is ended. Whereas man being capable of both, his Creator hath placed him here for ſome time, that he may make uſe of his own faculties, either for his benefit or condemnation; but for a further confirmation of this Reaſon, there never was yet any people ſo rude and ignorant in their converſation, but uſed a reverence, if not a real worſhip or Sacrifice to ſome ſuppoſed Deity or other, which they not onely counted moſt ſacred, but themſelves particularly with a kinde of a wonderful awe were reſtrained from offending in their conceived rights, as fearing otherwiſe they might be puniſhed by a ſupernatural power; which either ſhewes that nature it ſelf teacheth all people to obſerve ſuch principles, or that they had in the general received by tradition

ſome Documents to that purpoſe, from the very infancy of the world, though they had loſt the perfect uſe of them. For it is not to be ſuppoſed, that men ever living amongſt Rocks and Mountains, could without any manner of information or inſtruction, have invented ſo much of Divinity as we have declared, without ſome inducements, ſince no myſtical profeſſion doth ſeem to agree with their rough kinde of converſation, or wilde appetites; and therefore ſuch people could not but deſire to be at the moſt liberty. So that as it is evident, by all the grounds of Nature, and Arguments of Reaſon, that God Almighty hath deſigned himſelf a particular worſhip upon earth, ſo hath he revealed the manner how to be performed from time to time to his Church, which for the moſt part put it down in writing, conſerving ſuch Records inviolably without corruption, and delivered them in that manner to poſterity with many other Truths, by way of verbal Tradition, as the Articles of our Creed, and the like, amongſt which Precepts we have the Ten Commandments, that in effect contain the whole Law both Divine and Moral; wherefore ſince it is apparant, that our great Creator, hath appointed his Godhead a real worſhip in this world from man, anſwerable to the dignity of his Creation; and that he hath revealed the particulars of his pleaſure by Scripture, the truth of which Records, being to be tryed and approved by the Church, having onely the ſpirit of right interpretation, we are by an infallible conſequence not onely to obey, but relye upon this Aſſembly.

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Some general inſtructions concerning the practice of Gods own proper and immediate worſhip.

BUt now that we have found out that God Almighty muſt have a real worſhip, we are as well to be inſtructed how it muſt be effected, which may be reduced to theſe particulars. Firſt, that there muſt be uſed a holy and divine Sacrifice, that was inſtituted by our Saviour Jeſus Chriſt, as an eſſential duty belonging to his Majeſty and Godhead, which cannot appertain by any means to any creature. Next we are taught alſo, that it be performed with an outward reverence and an inward intention, accompanied with love and attentiveneſſe; however, more particularly to be obſerved and put in practice, at thoſe times when we are obliged by the orders and rules of the Church, to give our perſonal attendance at this grand duty commanded. And ſo by conſequence not to entermix our devotions willingly, with any vain or idle cogitations, ſince if ſuch diſtractions be frequent, they are apparant demonſtrations, that although God Almighty hath our body in point of Ceremony, yet he doth not poſſeſſe the heart in matter of love. For when we are tranſported by diverſity of objects, it is unpoſſible but that there muſt be ſome defect in affe-

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ction; to prevent which, when we perceive ſuch diſtempers, to ſteal upon our deceived Senſes and wandering appetites, by reaſon of the frailty of our nature, that ever ſeeks the loweſt Center, according to the baſe matter of which our bodies were firſt framed, we are obliged by a ſpeedy and diſcreet correction (upon the leaſt apprehenſion) to call in queſtion our omiſſions, before a Religious judgement. And this principally, to prevent an ill cuſtome growing upon us, leſt it may ſoon take ſo great footing in our manners, that if not reſiſted within a ſhort time, will abſolutely, though unawares, deſtroy that Grace in our ſouls that is neceſſary, as well to keep us from being overcome by dangerous temptations, as to make up capable of doing good inſtead of evil. 'Tis true, ſuch a contention at the firſt, may prove ſomething irkſome to many; eſpecially to youthful diſpoſitions, that commonly take delight in varieties, who naturally are diſtaſted and wearied with ſetled objects; yet certainly the more ſuch a vertue is practiſed with courage and reſolution, the greater eaſe ſhall a perſon finde daily in his devotions, untill it bring him in the end, not onely to obtain an abſolute victory over moſt of his paſſions, but even to entertain a ſingular delight in every exercise of Religion; which once made a mans chief buſineſſe, I am perſwaded, their is neither honours, ſenſualities, or any worldly pleaſure can afford ſo much content; but for the better obtaining of which benefit, we ought not at any time to pretermit our daily and ordinary cuſtomes of devout exerciſes, whether in reading

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or praying, without urgent occaſion, upon any flatt ring pretenſions of conveniency & neceſſity, that the devil and the fleſh do often ſuggeſt to our wavering imaginations, as baits onely laid for diverſion, leſt by ſuch omiſſions we contract more ſlothful inclinations in our ſelves concerning the performance of any vertue; when as of the contrary, in obſerving punctually times and ſeaſons for our devotions, we ſhall apparantly finde a kinde of hearty zeal in our ſoules towards Gods ſervice in moſt things. As for the purpoſe, there be ſome people, that will ſit in a manner continually day and night at Cards or the like, without ever ſeeming to be tyred, whenas the leaſt time ſpent in holy exerciſes, is a vexation to their thoughts: Whilſt of the other ſide, ſuch employment to a truely religious man, in a Monaſtery, to be enjoyned him as a penance, would appear perhaps to be a mortification of ſome extraordinary nature. The reaſon being onely this, that the one hath procured ſuch a proportion of Grace, by his frequent and diligent obſervation of his duty, that it renders the contrary diſtaſtful unto him; whereas worldly perſons have ſo benummed their zeal, and deaded their underſtanding by giveing way upon all occaſions to ſenſualities, that nothing ſeems delightful to their thoughts, that is mixed with any religious obſervation. Alſo many new converts in their firſt entrance into Religion, appear wonderful zealous in their profeſſion, becauſe for the moſt part, they employ their whole time concerning the buſineſſe they are about, by reaſon of the need they have of inſtruction in forms

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and cuſtoms; whereas others of a longer ſtanding not ſeldom are wearied out with knowing too much, and practiſing too little; and ſo by degrees begin to ſlack in their daily and ordinary devotions, until at laſt they make what is or ought to be a duty, a meer formal Ceremony and no more; which ſhews that intentional diligence procures fervour, and fervour obtains Grace. But certainly as no cold way of devotion can poſſibly pleaſe God, ſince he hath declared to ſpue them out of his mouth, who are onely lukewarm in his ſervice; ſo have we multitudes of teſtimonies even amongſt the barbarous Gentiles, as if nature it ſelf taught a man a fervour ſhould be uſed in his Religion, without any other inſtruction. In teſtimony of which we read, that when *Agamemnon* and the other Princes of *Greece* were to take their journey toward the City of *Troy*, it was thought a neceſſary duty, whereby to make their voyage proſperous, and to appeaſe the anger of the Goddeſs *Diana*, that their Captain & General ſhould Sacrifice his own daughter; which truely was a ſufficient expreſſion of fear to offend thoſe falſe deities, as alſo a moſt evident argument of the care thoſe people had, diligently to perform their Rites, and obſerve thoſe principles commanded them. In like manner the *Romans* never came home with victory obtained againſt their enemies, but the firſt thing they did when they entred the Town, was to viſit the Temple of *Jupiter* in the Capitol with Triumph, whereby to render thanks to the gods for their ſucceſſe, and this Ceremony was not to be performed by themſelves in perſon, but being

being accompanied with their whole Army, that all might be partakers and joyn in the common duty and Sacrifice. In Holy Scripture wefinde that the Prieſts of the dumb Idol *Baal*, performed their impious devotions in their contentions with righteous *Elias*, by ſtrange and wonderful cuttings and mangling of their bodies, to render the god propitious to their Prayers; which truly were effectual ſigns of their earneſt thoughts, though pernicious actions. Again, with what extraordinary want of compaſſion both to themſelves and poſterity, did the deluded people ſacrifice thier own children by fire to *Molech*, accompanied with the noiſe and ſound of many inſtruments, becauſe their ears ſhould not be won to any manner of pity, by reaſon of their fearful ſhrikes and cries, whilſt their bodies were burning, and conſuming in that terrible manner. All which no doubt could not be done without a great deal of fervour and confidence in their horrid and barbarous rights, that at leaſt may ſerve to reprove the cold practices and cuſtomes of theſe times. Beſides if we ſeriouſly reflect upon the intentional devotion of the tyrannical Turks, we may finde perhaps occaſion enough (by reaſon of their frequent example) to condemn our extravagant thoughts and looſe actions in the performance both of our exterior and interior duties in our ſacred and commanded Religion: Since as it is confidently reported, there are many Santons or Saints, as they call them, living in that Country, who having made a Pilgrimage to the Tomb of their falſe Prophet *Mahomet*, have put out their own eyes, becauſe they would

be no more obliged to behold any earthly things; as esteeming all other sights (after this supposed holy journey) most vile and prophane, and in this manner resolve; to die cloystered up in some dark Dungeon, excluded from the conversation of mankinde. O God, if the devil have such power, to infuse these resolutions into the stony hearts of ignorant Infidels, what infernal madnesse is it, that not onely obstructs so much divine cogitations of Christians, being present at those sacred mysteries; But, when they are absent, involves all their thoughts and actions in a thousand fantastical and dangerous sensualities: to whom I must proclaim, that their condition in the day of judgement, will be a million of times worse, then the state of those that ignorantly worship any false deity, with a hearty zeal: for certainly God Almighty more looks at the intention of man, then at the capacity he hath to do him service, since no humane employment whatsoever can in its own nature, any way be beneficial to his Godhead or Divinity, but meerly by accident as it tends to our own salvation, wherein his mercy and goodnesse doth more abundantly appear.

Wherefore as we see, not onely by the direction of the Church, but by the examples of all other people in the world, there is a necessity of a certain kinde of fervour in all manner of acts of devotion; however, more especially in the essential part of Gods worship; So ought it be esteemed the most highest Treason against the Majesty of God to deny him publiquely, when there is occasion of such confession, or hypocritically to use this service as a stall

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only to compasse worldly ends by a seeming though not hearty compliance: and to this purpose oftentime sperhaps many people come to the Sacraments, bespotted inwardly with divers hidden crimes, without having made due examination of their own Consciences, or putting on any resolution to mend either for the present, or perchance to quit their sins till they leave them. In which posture they neither make true confessions, or resolve upon any charitable satisfaction; whereas we are obliged by the declared principles of this infallible Church, I have so often mentioned (the very Conduit that conveys unto us, if not the Grace of God, yet at leastwise the knowledge how we may obtain it) to cleer our Consciences from all fraud and deceit; and with a most humble and sorrowful reverence, to approach those high and dreadful mysteries, ordained for mans salvation. Which being impiously perverted, turn into the worst corruption concerning our manners; however, it self being intirely pure, can receive no detriment at all. Wherefore I say, let those fantastical spirits, that either make ends or humour a parcel, if not oftentimes the chief part of their Religion, take heed, lest not onely the judgement of God punish with rigour their hypocrisies in the next world, which will not be prevented, but also shew some marks of his indignation in this life, against their impious dissemblings; since many terrible examples might be produced to that effect out of very approved Authors, if there were any need to strengthen this certainty by humane relations. For it is sufficient we have admoniti-

ons and instructions out of very Scripture it self, the best warrant of all others, which saith, omitting divers others, that the flesh profiteth nothing; to be understood in my opinion, that the receiving of the blessed Sacrament availeth not one jot in outward Ceremonie, unlesse it be accompanied by a real and pure intention of the receiver. Which was also apparantly verifyed in the last Supper our Saviour made with his Apostles, when as the eleven were strongly confirmed in their faith and vertue, by their good intentions in that holy institution and exercise, as bringing love to accompany their duty and service, whereas *Judas* that wicked Traytor eat Christs body with a false heart and a corrupt soule, which made him not onely at that very instant go go forth hastily to perform his horrible intention, without seeming at all to reflect upon the hainousnesse of his crime, but afterwards it took from him the least appearance of any Grace, insomuch as he neither could not repent, or have any confidence in Gods forgivenesse; and therefore, onely in a desperate manner returned the money he had taken, and presently went and hanged himself, who else might have found as much mercy as the Thief did upon the Crosse; Since Gods goodnesse is beyond all transgressions of man, provided there be a fitting compliance on his part; which however as I say, cannot be obtained, being accompanyed with any manner of hypocrisie and dissimulation, in regard God Almighty is onely the God of Truth, and not of deceit, as himself hath often declared. Besides, Saint *Paul* tells us, that he that takes the Sacrament unwor-

unworthily, decerneth not the Lords body, to his further guilt and condemnation. So that we may confidently conclude, Who doth not prepare himself as he should, in the entertaining of this admirable benefit intended for mans preservation and salvation, doth fit his person the readier for the devils service and possession; since (as I said before) God Almighty doth chiefly aym at the heart and intention, without which he will not be pleased, by what formality soever; neither can his omnipotent justice be cousened by any humane hypocrisie, since his divine Science was able, as you have heard, to sift the subtile thoughts of the very Angels before they fell; wherefore it is a most ridiculous Chymera to think, that the grosse craft of man can cover or conceal any thing from his infinite knowledge, and as much simplicity accompanied with impiety, to believe, that man hath power to prevent his own punishment, if he offend this omnipotent Science in this nature. Which being granted, the onely way to make this necessary preparation is, exactly to follow the rules and directions of the Church; that is, intirely to be sorrowful for our faults, to confesse them truly without any manner of guile or affectation; and lastly (though not least of all) to make full and willing satisfaction to any we have injured, without all which conditions, as no seeming absolution that is given, can be valid, so shall the receiving not onely be most horrid, but the greatest sacriledge can be committed upon earth, since neither long Prayers, exact Fastings, or frequent Almes deeds can profit any thing to purpose,

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without these punctual or intentional observations: for its said that God Almighty is a jealous God, and will not be satisfied without our whole heart and best actions, which being freely bestowed upon him, he is not onely most easie to be pleased, but ready in every occasion to cover and forgive the frailty of our nature, that at the best hath sufficient need of the assistance of his heavenly Grace, being else able to do nothing. These considerations may serve to put us in minde as well of our own duty that we owe our Creator, by an exterior and interior Sacrifice, with other observations contained (upon the matter) in the first three Commandments belonging immediately to the proper and particular worship of God; as also ought bring in like manner into our remembrance other duties, appertaining to humanity and conversation, numbred, as I may say, in the last seven injunctions delivered to *Moses*. Where it may be noted, that God Almighty was pleased to shew a most admirable goodnesse, in that he took but three Commandments to himself, and left the rest for our neighbours benefit, whereby the better to conserve charity in all our intentions. But for that the suppressing of our passions and appetites is the only way to begin these common duties, without which they cannot well be performed, I shall discourse chiefly upon two Capital sins, namely pride and sensuality, which in truth contain or occasion all other vices; the one seeming to bear greatest domination in the soul, as the other doth in the body. And first I will speak of pride, in regard it maketh war with the noblest part, that

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we have immediately received from God by way of infusion, though joyned with our earthly substance, or over-powred by it, it becometh lesse able to act towards the intention of our Creation.

Of Pride beeng the chief vice belonging to the Soule.

PRide, I may say, not onely fools the understanding to errour, but involves our actions with injustice. Being composed of partial self-love, and extraordinary false opinion, not suffering us to know our selves rightly, or behold others with indifferency. And was so odious to Almighty God in the beginning, that he punished the first demonstration thereof in the Angels, by the greatest effects of his wrath, as of the contrary, he redeemed mankinde by the highest example of humility, condemning them without revocation, because they had so offended against the Majesty of his glory, with a kinde of a knowing presumption, and saved us by the passion of his onely Son, for that our frailty seemed something to plead our pardon before the Throne of his Mercy. Pride confounded *Pharoah* and all his host in the Red Sea, when as the humility of *Moses* conducted the children of *Israel* safely to the Land of Promise. In fine, the meeknesse of the blessed Virgin made her the Mother of God, the greatest prerogative could be bestowed upon mor-

mortality: and insolency turned the mightiest Monarch of the earth into the nature of a beast, onely to feed upon the herbs of the field. This violent Lunacy, I say, is the more hard to be perceived, for that however it be lofty in its own proper quality, yet it doth not alone appertain to persons of the highest conditions, which shewes it claims a hidden and secret interest in the Soule, not alwayes appearing visible; for that there must be some certain concurrency of power to make it shew it self to others; however, it proves to be of a most dangerous consequence, when it gains too great a liberty of working amongst the common people, that lack both education and discretion to temper their own rude appetites; as being not so sensible as nobler persons of honour and humanity, which renders them altogether barbarous, when eminency as an object of their envy, comes within the compasse of their power and spight, which might be demonstrated by many sad, bloody, and terrible examples. But as it is unpossible to judge rightly of this humour in the disposition of any man, because it consists in so many several expressions, and appears upon divers and multitudes of occasions, so is there no better a way to finde the disease in a bodies own person, then strictly to sift the Conscience by the rules of reason and Religion, with a kinde of equal consideration, free from all partiality; that is to say, whether or no he intend all the honour and esteem he desireth, chiefly for the service of God, accompanied with a due consideration of the intention of his Creation, whereby he may not exact from another in his mind

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ſome unlawful due, more then appertains unto himſelf, to ſome others loſſe or derogation; for otherwiſe I will not call any manner of reſpect that is deſired pride. Since as naturally we can but covet our own good, and ſo conſequently to attempt eſteem. So when it is demanded and required with moderation, as an indubitable right belonging to our fortune, merit, and condition, there is no injury at all done, either to God or a third perſon. For no doubt every man may as well conſerve his honour as his eſtate, both being inherent rights to him and his poſterity. And certainly thoſe that deny us thoſe national dues, are not onely themſelves injurious, but may be juſtly taxed of pride, if not of rude inſolency; which I rather ſay, becauſe in theſe days there may be noted a ſtrange kinde of injurious intention in moſt of the inferior ſort of people, to withdraw themſelves from obſerving all ancient decorum in this nature. An appetite in my opinion that hath not onely lately diſtracted exceedingly the government of this kingdom, but hath deſtroyed already much of the glory of the Nation, ſince convenient degrees muſt be obſerved to render any Commonwealth happy, leſt confuſion at laſt take away what is neceſſary for Magiſtracy and obedience towards peace and unity. But of the contrary, if we perceive our inclinations only given to ſtudy vainglorioully our own private eſteem, without having either due conſideration of others rights, or charitably being willing to reflect upon meaner conditions, in that they are ſubordinate to us in the

worlds eye, though equal with us in Creation; without doubt we may conclude, that some dangerous inflammations doth possess our inward parts that will not long want a subject to work upon. Nevertheless the humour of it self for the most part is ridiculous, since it is not the vain opinion of our own personal deserts, that can render us more worthy in the thoughts of others, if we deserve not the consideration, and if we do merit a particular regard in some few things, we destroy that estimation we covet oftentimes by expressing too much violence in the desire. There is another kinde of ignoble pride, proceeding from low and poore thoughts, and not from the inflammation of honour and courage, which makes people, though insolent in posterity, yet most base and dejected in adversity, rather courting respect and esteem by way of flattery, from contemptible persons upon any false tearms of injustice, then industriously endeavouring brave and gallant designs to gain commendations. This I know to be the custome of many, who seem to desire vulgar peoples applause, when they appear careless of the knowing approbation of religious and worthy men, either being perhaps confident of the number of the commenders, or not having a sufficient capacity to judge of the right value of both. However, to compasse which the better, they will professe a kinde of equality in their actions, with the worst of their companions, as if neither birth nor vertue were to be esteemed: pretending this to be done out of good nature and some humility extraordinary in their dispositions,

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so to level themselves with others, when I am confident often times, is proceeds from the quintesсence of Pride, as not knowing else how to be so well observed. Thus much I have said, because I would not have these low humours of the age be taken for humility, or a constant and laudable bravery in mens thoughts and actions, to be interpreted pride, since the custome of the one, and the want of practice of the other, not onely made our Ancestors glorious, but have rendred our selves most unhappy. For where stations are not kept to measure out to people their desert, it is unpossible with any confidence or alacrity to prosecute to the end the course of vertue; which *Rome*, however a Commonwealth, observed most punctually, or else could never have come to that greatnesse; and to this purpose all degrees had their places, to distinguish worth and merit, as marks of political reward, though now that rule and order, as I may say, is esteemed either folly or presumption. 'Tis true, I cannot deny, but there hath been shewed often times in the actions of great Monarchs, too great an insolence concerning their deportments; ignorance certainly being the cause at any time, why pride appears too much to outward view. But withal, we finde *Nero* the very worst of humane monsters, was more then besotted in his disposition, with a vain and foolish ambition of popular praise, that rendered him not onely ridiculous to all men of a noble and worthy conversation, but made him really cruel to all such as opposed that humour, not being willing to see a mighty Emperour contend with common fidlers in the o-

pen Theatre, for vulgar applauſe, and in that poſture to wipe away the ſweat with his own hand, becauſe the people were delighted with his obſervation of their ordinary cuſtoms; which certainly he did only becauſe he was tranſported with a mad and preposterous deſire of praiſe, proceeding no doubt, from the higheſt inſtigation of pride. And yet this proud man was ſo baſe in his diſpoſition, though fooliſh in his thoughts, that when his wickedneſſe had deſervedly tumbled him from his Empire, his deluded fancy was yet bewitched with a ridiculous vainglory, inſomuch, as he aymed at nothing but to be confined into the Country of *Egypt*, there to exerciſe his trade of ſinging amongſt the common people, whoſe applauſe he violently coveted (as it may be imagined) beyond all other greatneſſe. So that we may conclude, as Pride often times is accompanied with the worſt cruelty, ſo not ſeldom is it joyned with a contemptible want of courage: witneſſe alſo the ordinary people of *Holland*, who are inſolent without meaſure, and yet cowardly beyond other Nations; however, they have had alwayes that good fortune, to make other Countries to fight for their pride, which themſelves perſonally durſt not maintain. Certainly, a noble diſpoſition either hates Pride, or tempers it with humanity, which at leaſt renders it ſufferable, whereas the contrary makes it barbarous. But for that the effects are divers, according to accidents and natures, we ſhall diſcourſe a little of ſeveral parts of this humor.

Many

Many dependencies belonging to this infernal Lady Pride.

THere is no doubt but Pride may be without envy, though envy cannot be without Pride; therefore may be likened to extracted poyson from a dangerous Plant, for that Pride is not deadly of it self, but by way of use and application, retaining the capacity, though not always working the effect. But envy of the contrary, ever hurts either a mans self or others; And remains like a concealed flame, at the best seeking occasion to burst forth to the destruction of some good thing, and in the interim consumes where it lies hid. Neither can it at all be satisfied, because it ayms not onely at unreasonable, but unpossible periods; that is, to darken the Sunshine of vertue, which will now and then appear in spight of what black clouds soever of malice, for that it is of a pure and prevailing substance by nature; whereas those of grosser and more ignoble composures are dispersed by every winde or little rain of discovery; for although false and counterfeit stones, sometimes with false and sophisticated art, may shew fair to the view of ignorant persons, yet when the Diamond is produced in competition, they soon lose their luster and belief. Most commonly this appetite is ingendred in those persons,

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who are defective in themſelves, though they do not ſufficiently perceive their own infirmity, and leſſe the capacity of others to diſcern; and by that means in a wrong poſture go about to ſet up their particular eſteem, or violently ſeek to pull down others to their own level. This humour truly is ſo much practiſed in this age, as I have heard ſome ſay, that ſhortly it would be eſteemed a crime to laugh, for fear of being held to enjoy too much innocent content, though without other eminency. Which makes me in my thoughts to cry out for Academies, to inſtruct youth in vertue and morality. For if people would but ſtrive by a noble induſtry, to render themſelves deſerved patterns of emulation, and not examples of envy to others, there would be no time left them, to entertain ſo unprofitable a diſpoſition, from whence proceeds nothing but falſeneſſe in converſation, diſtraction in abſence, and revenge in actions, without any benefit at all purchaſed therby, either to preſent content, or future ſatisfaction.

The property of Revenge.

As envy may be ſaid to be a corroding mineral, drawn from that huge mountain Pride, ſo revenge may be compared to hot and firy vapours, that often break from thence, to a kinde of ominous deſtruction. Or rather may be termed Prides worſt executioner & bloody ſervant. But however, it aims always at dangerous and unhappy periods, yet certainly the progreſſe it makes for the moſt part is ſweet and pleaſant to depraved natures, ſince it affords not onely delight by reaſon of that victory it alwayes hopes for, but prove extreamly pleaſed and ſatisfied, being obtained; however, I muſt confeſſe, the

joy

joy indures not long; for moſt commonly ſome kinde of deſpair followes ſoon after; yet nevertheleſſe, in the interim during the proſecution, a wicked man is not much tormented in his thoughts, for that the paſſion of revenge, doth alwayes tranſcend the apprehenſion of danger, which is the reaſon that ſo unhappy a reſolution is continued; for notwithſtanding it proceeds no further then intention, wanting time and conveniency to execute, yet the determination all the while is ſo ſtrongly accompanyed, with hope of effecting, and ſo buſied in ſeeking the beſt opportunity, that it never gives a perſon of a malicious nature, leaſure to be ſad or melancholly: Whereas of the contrary, envy ſeems ſtill to oppreſſe with a cold deſpair, that never affords any manner of content or ſatisfaction. Although envy bethe leſs dangerous properly, yet certainly revenge is the more noble humour, for that it is ſtill accompanyed with ſome hazard, whereas the other ſeems ever to bark afar off, or whiſper privately in the dark; though perchance neither have hearts good enough to forgive, or great enough to forget; revenge is juſtifiable in none but in the ſupreme power, who is pleaſed to call his divine juſtice by that name; for he may onely revenge injuries with rutribution, whilſt we alone can but conſider them with an intention of prevention, ſince if we go further, we do but uſurp his office and condemn our ſelves. Nevertheleſſe, we may ſafely puniſh, having lawful Commiſſion, derived from his heavenly ſword of Juſtice, eſtabliſhed here upon earth for our more honeſt and regular converſation;

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though this too must be put in execution without all partiality, lest revenge happen to be encreased by hypocrisie under the pretence of justice.

Of Vainglory. The next imperfection of the Soul I will mention shall be Vain-glory, which in truth is no other then a certain kind of weak lunacy or fantastical madnesse, ingendred between pride and want of judgement, for that instead of perswading our actions to be esteemed by others, thereby we make our own persons become ridiculous; since for the most part we dream that every extravagancy, should procure belief and opinion in those, that have no cause to be partial. Besides, the humour or vanity is accompanied with some species of ill nature, as well as folly; for they that possesse these fancies in their dispositions, look so much upon thir own passions, that they altogether passe by anothers deserts, by which means they fall oftentimes to be hated by all, instead of being valued by any; as it were never seeing but through a perspective glasse, at both ends, where they either behold too much, or apprehend too little; not being able to judge rightly of their own wants or others perfections. By which means they appeare most commonly like men half drunk, that are readier for expression, though unfitter for action. Which I may say again, is a passion so much in fashion in these times, that people seem to be transported with certain thoughts, as if they had been onely their own creators, scarce allowing God Almighty any share at all in their being and fortunes. To cure this discase, men ought to look upon God not onely as the Author of every good, but

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alſo to conceive each reaſonable Creature to be framed by the ſame hand, wherein no difference hath been made and intended, but by accident or Grace. For as the Diamond and the Flint are not of equal vertues in every reſpect; ſo each is profitable in its kinde: the one bearing price, as the other produceth fire; wherein the latter ſeemes notwithſtanding better to comply with mans commodity, though the former rather procures admiration. So that if we have parts above others in our own apprehenſions, let us make uſe of them with modeſty, and they will appear more illuſtrious to the eye of the world; if we want ſuch abilities, though we may (in ſome ſort) cover our defects, we ought rather make them up with our goodneſſe, then render our ſelves worſe by aſſuming what is none of our own, to the injury of others.

Diſobedience is not onely another effect of Pride, but was the firſt ſin that ever was committed upon earth by humanity, wherein God Almighty was ſo diſpleaſed againſt man, that nothing but the death of his own Son could aſſwage his wrath. Beſides, the contrary is ſo neceſſary a property to be continued in all conditions, that the world cannot ſubſiſt without it. However, I may boldly ſay, this latter age hath not onely created ſtrange thoughts concerning this duty, but almoſt hourely produceth wonderful examples againſt the maxime: however we ſhall ſet down only three common duties of this kinde, proceeding from the firſt infancy of the world, which have been made good ever ſince, both by the Commandments of God, and all Moral Documents

Diſobedience another effect of Pride.

cuments. We will first begin with that obedience that is due from Children to their Parents, which (setting aside Gods own immediate Precepts) is an obligation challenged by way of natural right, for having brought us into the world, that else should have been nothing; Children are bound to afford their Parents, at all times, and upon every fitting occasion, an obsequious reverence, though never so much under anothers jurisdiction; as also another duty of gratitude for their education and preservation in their infancy, which nevertheless is to be esteemed more or lesse, according to the care was had of their persons, when they were not able to provide for themselves; insomuch, as no deficiency of the Parents part (in my opinion) can take away altogether that humane respect and honour that is due by nature. As for example, When a daughter is bestowed in marriage, although by that means she becometh under anothers jurisdiction, and in that regard, cannot dispose of her self without her husbands leave, towards their service, yet certainly she is still obliged to afford them upon all convenient occasions, a dutiful reverence; nevertheless, I must confesse in these times, we hold it sufficient satisfaction, if children become not wholly reprobates to their own destruction, without having any consideration of their Parents particular. The next obligation of obedience is due from servants to their Masters, which however it be limited to time and contract, is not onely to be observed in Conscience according to the conditions agreed upon; but also there is a civil duty of respect to be observed, after

ter the time is expired, unlesse some just cause hath been given to the contrary. But, for that I intend to speak something more hereof in another place, I shall mention onely now the last obedience, which is due from the Subjects to their Prince, instituted, as I may say, in the beginning of the world, which may be divided into three kinds. The first was that purchased by *Nimrod*, being wholly usurped and therefore might have been cast off again, upon the first opportunity: however, the continuance did perhaps render it lawful to posterity. The second was domestick or voluntary, verified in the person of *Abraham*, over his pious and godly family, which was approved no doubt by God Almighty, when he commanded them to fight with those who had taken unjustly *Lot* prisoner; again, *Abrahams* Dominion was justified, when he tyed his servant by an oath to provide a wife for his son: and the last is that of compact and agreement, which makes subjects by their own consent become under the power of rule, as may be testified by *Pharoah* and his people, which work was brought about by *Joseph*, when his subjects changed their liberty for subsistence and livelihood. And this being contracted for, and afterward confirmed by proscription, could not again be cast off, without incurring the penalties belonging to Rebellion. For the Jews could not have avoided the lawfulnesse of the jurisdiction (notwithstanding their cruel persecution and slavery) but that it was the declared will of God, revealed particularly to *Moses*, this by that means they should be freed from their misery, under

whose power are rightly contained, all the governments of the earth.

Of Ingratitude. Ingratitude is not onely another effect of Pride, but may be said to be a most ignoble property, since it doth not onely defraud goodnesse of its due, but seems not willingly to encourage vertue in any kind which was the reason that the wise and brave *Romans*, ranked it amongst the worst of vices, and to that purpose appointed punishments for the offenders. God Almighty first fell out with *Cain* for his ingratitude, though he afterwards condemned him for his hypocrisie. Truly I may affirm, this vice appears to have gotten a particular jurisdiction in this Nation at present, since many of those most obliged prove the greatest Traytors to their benefactors; neither is this done covertly and in the dark, but most commonly is owned as a piece of excellent wit; and so consequently esteemed a kinde of vertue, for servants to be unfaithful in their duty, or friends to deceive trusts committed unto them: and so far hath private interest taken possession of honour, good nature, and conscience, that every person that walks according to these old maxims, is either esteemed a fool or a Heretick. Certainly God punished the devils with the greater indignation, for that in their thoughts they were unwilling to be thankful for his benefits; whereas man had a condition annexed to his condemnation, because it was frailty rather then an intention of ingratitude, that caused him to offend; however, he seemed more really and punctually to have broken his Commandment. For my part I hold those as worthy that

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raise monuments to vertue, as those which good fortune hath made famous; since however they may have wanted the opportunity and conveniency of acting, yet nevertheless they retain in their minds a certain intention of honour.

Of Ambition and its propriety.

The next appetite of Pride is ambition, however it is onely it but by accident or intention, since nothing renders that name unlawful, but either too much passion in the prosecution, or over much desire by way of private interest; yet some perhaps will quarrel with the name onely, which I cannot but except against; for as the too much coveting of honour and preferment out of a personal respect, renders the desire unjustifiable: and so by consequence proves to be a meer ambition; so of the other side, a moderate seeking of a just esteem, is no more then a natural indulgency, warrantable in our humane condition, since without this hope for the most part, our noble endeavours should want recompence, whereby mens vertuous intentions would cool in the prosecution, before they could come to a ripeness fit for use or example. For if our frail natures had no other object to behold, then barely that reward we are to expect in the next world, it is to be much feared, that people would grow so slack in endeavouring of laudable (nay I may say) necessary things, that at last all honour and vertue would be in danger to be wholly neglected, by which means unworthy persons should com to be of equal Authority with the best, and no priviledge at all given to industry. As for example; What Souldier would expose himself willingly

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to the hazard of the Cannon, without some expectation of recompence from his General; or if a baſer man then he were to be eſteemed alike. Nay let us but conſider, how many great Schollers or grave Clergy-men, notwithſtanding they are ſufficiently acquainted with the depth of Conſcionable rules and maximes, would with ſo much violence follow their ſtudies to gain learning, unleſſe they thought their Science ſhould advance them above other men in eſtimation? though ſome few may be found altogether mortified in their worldly paſſions. We ſee alſo Children and youths are induced to learn, by promiſed honour and preferment in their ſtudies during their being at School. And certainly their pious and Religious Maſters, would not ingraft in their tender yeers ſuch principles, if every kinde of ambition in its own nature were unlawful; for moſt commonly what inclinations we take when we are young, do very ſeldom quit us in our age; and more eſpecially thoſe thoughts, that taſt either of ambition or covetouſneſſe. Wherefore we may be ſatisfied, that it is not the deſiring of any lawful thing that creates an ambition in our mindes, but the over deſiring onely; and truly in doing ſo, we do but reſemble a bedlam, who violently catcheth at a handful of ayre, ſuppoſing he hath ſomething in his hand, which being opened, proves but imagination. For the too much deſire increaſeth opinion, and that is made leſſe by experience, until at laſt it falls into nothing at all, agreeing with our imaginary expectation. Laſtly, we will come to the covetouſneſſe of the age, a mad effect

Of covetouſneſſe as a dependant of Pride.

fect also of the minde, wherein for the most part little reality appears, in that we desire to be owners more of wealth, then to have the fruition thereof; since commonly in our own persons we make use but of a small portion of what we covet; it seems to have the neerest affinity with ambition, for as the extream aspiring man gives his thoughts no repose, by reason of his over aiming desires; so can not the avaritious person scarce afford his necessities sufficient, in regard of that craving and unsatisfied humour. Wherefore properly, they may both be esteemed brothers in folly, as well as in sin. Since alike they onely please the fancy, not reflecting at all, upon the impossibility of compassing what is desired; for the period will still be behinde do what we can, if there be either a greater or a richer man in the world then our selves; and though there should not be any to exceed us, yet certainly our thoughts would run at new Chymera's, either above the clouds, or under the earth. However, I do not say, that either of these appetites are unlawful, but in the handling; for as we may desire honour, so may we purchase wealth; provided it be with the conditions of justice and moderation. But O the infernal covetousnesse of the times! When neither kindred, friendship, gratitude or Religion, are considerations to be put in competition with self interest. To get wealth we deny our blood; to get wealth we violently break the strongest bonds of trust: to get wealth we forget all courtesies; to get wealth we forbear no sacriledge, injustice, or hypocrisie; in conclusion, to obtain this troublesome we

know

know not what; we slight our parents, we disobey our Magistrates, we rob Churches, we commit murthers, and live in communication more like ravenous beasts then humane creatures, laughing inwardly at all considerations of charity, as onely a vain and ridiculous opinion; however ordained as a sacred tye from above, to unite affections in the service of our great Creator, without which it is unpossible to please him or save our selves. And thus have I in some sort run through these few passions of the minde, as representations onely of the things we ought to avoid, that properly belonging to Pride; which is the chief mother of mischief that disquieteth the Soul, and hinders it from placing her principal felicity in another sphere, where there is absolute honour, content, and security to be had; the fruition of which, as I say, for the most part, are hindred by the extraordinary inflammations of this fantastical humour, being kindled and set on fire by the devils craft, and nourished and fed by the worlds vanities. So that now we must fall upon a new discourse, concerning the imperfections of the body, which however, they are of a more grosse and dull nature; yet are they of little lesse power then the former to destroy in us, not onely the effects, but the very appetites of vertue. For however perhaps they do not raise our thoughts to the forementioned whimsies and Chymera's, yet they blunt and stupifie our apprehensions in such a manner, that we become in time wholly drowned in a Sea of sense and stupidity, not much caring, and lesse knowing what we do. However it must be

granted,

granted, that this Lady and generall Queen called Luxurie, hath in like manner as well as pride, many attendants, that operate according to severall inclinations and dispositions in our fleshly and more ignoble parts, which in order we shall briefly touch as we have occasion.

Some kinde of description of Sensuality.

SEnsuality may be esteemed either one generall corruption proceeding from a poisoned education, or a whole Magazin of imperfections, demonstrated according to accidents and opportunity, that for the most part are increased by custome, & continued in age, which seldome admits of any thought of repentance in a man untill the very last houre; and then too perhaps with so little efficacy, that it proves more formall then beneficiall. In this progresse and journey of luxury, the noble soule appeares so to be imprisoned with aboundance of confused obstructions, that it hath not sufficient liberty given it to produce any thing worthy of its dignity and creation, as I may say, like some learned Philosopher, captivated amongst boores and clownes, that are neither sensible of honour, or capable of instruction: As the Angels fels fell by pride which is no other then a lunacy of the minde, so man offended in sensuality that is an inchantment of the flesh; And God Almighty seemed to ballance

theſe two ſinnes by a certaine kind of equality in his heavenly determination; For that, as he puniſhed the divels for their preſumption, with an irrevocable decree, not at all admitting any condition or hope of ſatisfaction; ſo did he redeem man by ſo admirable a way, as it ſeemed to exceed the others condemnation and loſſe: This vice of all others in my opinion, proceeds from the poorneſſe of mens ſpirits, either that they would not take education when they might have had it, whereby to have been able better to have imployed their minds in noble cogitations, and honourable actions, or elſe being overcome by the predomination of their ſenſes, have ſloathfully loſt that courage that was neceſſary to maintaine vertue in their thoughts and intentions. Truly we ſee it is the very propertie of moſt unreaſonable creatures, to conſerve with ſome care and induſtry the beauty of their being, though not made for eternity, ſince they to that purpoſe doe daily order their naturall cloathing to the beſt advantage, avoyding in the interim all occaſions to doe themſelves injury and diſgrace, leſt they might become unuſefull in their ſeverall kinds; and yet a ſenſuall man is not aſhamed to fully his ſoule, and beſpot his reputation, not only with wicked, but prepoſterous vices, almoſt of all natures and conditions, to gaine a little ſatisfaction to his appetites, however in effect he continues ſtill unſatisfied: for I will be bold to ſay, moſt commonly ſuch people are ſo oppreſt either with ſad and heavy thoughts, or overviolent longings, as they are conſtrained to drive out one vexation after another

with

with new exceſſes, which ſerve for no other end but the more to inflame their deſires, untill at laſt they are brought to ſuch a ſtupidity, that every appetite whatſoever becomes even unpleaſant. Thus conſuming their diſcontented houres in fancies inſtead of realities, like men in dangerous and deſperate dropſies, the more they drink to ſatisfie their thirſt, the leſſe have they eaſe of their paine: But however it be not ſuppoſed, that all eſteemed ſenſuall people are thus buried alive in a ſtupidity of vicioufneſſe, yet nevertheleſſe give me leave to ſay, that I have known ſome eminent perſons in theſe times, that in their youth were famed beyond meaſure, for the excellency both of their naturall and artificiall parts and abilities, as well for learning and eloquence, as ſpirit and courage: yet at laſt falling into ſenſuality, according to the cuſtome of the age, they did not onely caſt off from their thoughts all manner of ſeeming apprehenſion of theſe noble vertues, but in a ſhort ſpace became alſo moſt cowardly and baſe in their diſpoſitions, in ſo much as they were content upon all occaſions to ſubmit unto the pooreſt, fearfulleſt, and loweſt kind of ſubmiſſion could almoſt poſſibly be put upon them, rather then move any way to action or vertue: which in my conceipt are admirable effects of this ſordid and inglorious imperfection, when it getteth ſo great a prerogative in mans nature, that the ſoule hath loſt abſolutely her priviledge and honour: Witneſſe *Marke Anthony*, that once noble Roman, who moſt contemptuouſly loſt both his Empire and life, by reaſon of his ſenſualities; for in his laſt ex-

pedition that was to determine the Monarchy of the World, he left his Souldiers fighting, and shamefully followed *Cleopatra* to her regall City of *Alexandria*, where they were accustomed to spend whole nights and daies in severall luxuries: As another example of baseneſſe by reason of this ignoble inclination, we may look upon the Emperour *Vitelius*, who having gained the dominion from *Otho* by the Sword, he lost it againe to *Vespasian* in sensuality; for which his subjects did so extreamly contemne his person, that being at last taken prisoner in regard of his adversaries prevailing power, he was so shamefully used by the rabble and common people, that a Noble man of honour passing by at the same time, was forced (though not out of compassion to his person, yet out of a respect to that dignity he had once enjoyed) to runne him through with his weapon, because he should not endure more disgrace of that miserable nature. And in this manner did this luxurious Prince, (who in his youth notwithstanding was a gallant man, as appeared by his deportment in *Germany*) end his wretched daies, as a just reward for his so much degenerating from his former vertues, by his frequent sensualities and debaucheries; whilst his parcimonious and abstenious enemy in the mean time raigned with all prosperity and glory could be imagined, not onely accompanied with multitudes of famous conquests, but also left after him for his eternall memory, most wonderfull buildings and monuments; a great part of which being extant to the amazement of the beholders. Wherefore I must conclude, that sensuality

takes

takes away from a man the noble & reasonable property of the soule, that should not onely cleare his understanding, to the discerning of reputation, but to the practising of vertue; which being stupefied and obstructed, as I say, by continuall ease and pleasure, the spirit at last becomes so adulterated, that it is unpossible to entertaine any thing in the disposition, but some base pride or envy, which for the most part never leaves such people as long as they live; being alwaies maintained and nourished by those flatteries, that accident or rather a kinde of necessity hath cast upon such men, to keepe them waking with some entertainments of recreation: And this is the reason, that no discourses in a manner are heard in their mouths, but detraction proceeding from the very spirit of malice, becaufe they cannot be at all confident of any goodnesse in themselves, whereby to commend laudable vertues in others. Besides, there may be alwaies noted a kinde of cruelty in their natures, proceeding from that they are apt to suspect every thing but flattery: notwithstanding that deceives them most of all, being in truth the greatest sensuality of all others; for that clawes the soule with such a bewitching harmony, that people who are so inclined, become metamorphosed like *Ulysses* companions, till at last they become even hoggs instead of men. For another testimony of what I say, concerning the nature and corruption of sensuality, let us but looke backe at the actions of *Alexander*, who in the first entrance into his conquest, was mercifull, active, and faithfull, and yet after when he began to tast too much

of

of the *Perſian* luxuries, he became cruell, ſuſpitious and proud, in ſo much as he neither ſpared his beſt friends, nor regarded the wiſeſt Philoſophers, who proved in the end to be ſo overcome and inchanted by flattery, that he not only eſteemed thoſe people his mortall enemies, that would not adore him for a God, but deſtroyed their perſons with as much ſpight and malice as could be imagined, untill he rendered himſelfe to his own native country hatefull, if not in ſome ſort ridiculous; which truly amongſt others are moſt pregnant examples to ſhew how much a man goes from himſelfe, when he falls too precipitatly into ſenſuality; as of the contrary what noble thoughts and gallant actions people are capable of, as long as they keepe their ſoules cleare from obſtructions of this nature. For according to my obſervation, I never read of a temperate perſon, that was not attended upon with many other eminent vertues, that made him both happy and famous, whileſt of the other ſide I have obſerved for the moſt part, all noted Tyrants to be branded with a kind of an Infamous opinion of luxury, in the whole courſe of their lives. Certainly temperance and activity, are the badges of nobility and wiſdome, when as ſloath and ſenſuality, are onely inchantments of fleſh and bloud, that worke men out of their wits, goodneſſe and honour, to make them ſlaves to the devill and miſery: But however in ſome ſort this may ſerve for a generall demonſtration of this naturall imperfection, or rather deprivation of grace, by reaſon of a mans own ſelfe, wanting a neceſſary courage to reſiſt both weake and ſtrong

temp-

temptations of this life; yet for that, as I ſaid before, there are ſeverall diſtempers ariſing or belonging to this grand ſtupidity, though not all appertaining alike to each perſon and diſpoſition, we ſhall mention now the quality and practice of ſome particular vices, as I conceive, now adaies moſt in faſhion and uſe, which may be counted meer dependencies upon ſenſuality.

Gluttony a chiefe effect of ſenſuality, with other vices alſo belonging thereunto.

AND firſt we will begin with Gluttony, as ſeeming to have the next affinity with it. Truly, in this vice man doth not onely come neereſt to the nature of a beaſt, ſince procuring of food is its chiefe pleaſure and property, but by way of intemperance; when practiſed inordinately in this particular, he ſeems to exceed unreaſonable creatures in diſhonour; for however they appeare to take their chiefe felicity in eating, yet nevertheleſſe they feed with ſome order, by inſtinct and the direction of their kind, thereby to render themſelves more fit for the uſe they were created; and to that purpoſe will ſcarce at any time goe beyond their bounds by any manner of exceſſe, if they be left to their owne diſpoſe; alſo procuring to themſelves being diſeaſed, remedies of nature: witneſſe the gallant Falcon, that takes frequently ſtones for caſting and clenſing

ſing of her body, whereby to avoyd all ſuperfluities, to be the better able to make uſe of her wings for flight, when ſhe hath occaſion to ſhew her courage; neither ordinarily will ſhe covet meat, but when ſhe findes her gorge abſolutely emptied of other food: In like manner, every little and contemptible cur, after he hath ſufficiently eaten to fill his belly, with a certain kind of temperate providence wil endeavor to hide the reſt, to be reſerved for another repaſt, without any ſigne at all of gluttony, as if nature had taught him what was beſt to be done for his own preſervation; Whilſt an intemperate man, of all other creatures, ſeems by his continuall exceſſes, neither to be governed by reaſon nor nature: inſomuch I have heard many ſay, that provided they had good meat, they did not care if they were alwaies obliged to eate it in a hogs-ſtie, or any other contemptible or diſhonourable place; as if the very delight and happineſſe of their ſoules conſiſted in nothing but eating and drinking: Nay further, in theſe latter times this dull ſatisfaction of mens appetites hath been ſo taken up by cuſtome, that not onely women of the beſt quality, have not been aſhamed ordinarily to frequent moſt impudent and confuſed entertainments, in baſe and obſcure Tavernes, but alſo to ſhew the greater and more extraordinary profuſeneſſe in thoſe meetings; feaſts of no ſmall expence have been made without table-cloathes or any other convenient furniture, where nothing for the moſt part was to be heard, but a certaine confuſed noiſe, with the exerciſe of burning of dublets, and drinking healths out of

ſhoos,

ſhooes, inſtead of diſtinct diſcourſes and commendable recreations: ſo that I may boldly ſay, that God Almighty hath found us out in theſe follies; and certainly will never leave puniſhing us untill we become more moderate, ſince in my opinion it is not to be doubted, but theſe kinds of debaucheries ſo frequently practiſed have been the greateſt cauſe of our preſent miſeries that we ſo much complaine of; for by ſuch courſes the noble men not onely loſt their Honours, but the Gentry ſpent their Eſtates, not leaving themſelves ſufficient intereſt in the Country to govern the people, with any advantage tending to peace and unity; and ſo by degrees their own tenants neceſſarily began to ſtand more peremptorily upon their own feet, by which meane men of ſmalleſt quality came in play, to the overthrow of thoſe of the better ſort. Beſides this generall intemperancy, moſt violently raigning amongſt the Commanders in the late Kings warres, proved of ſuch an unfortunate conſequence to his affaires, by reaſon of that wilde liberty that every man took to himſelfe, that probably it loſt him his Kingdome: For, by this means order and rule in his Army was turned into confuſion, whereby duties became neglected, truſts corrupted, and mens courages adulterated, in ſo much as his Officers inſtead of giving teſtimonies of their valour and conduct, they brought their reputations into nothing but ſcorn and contempt, untill at laſt they loſt both themſelves and cauſe, to thoſe their thoughts never eſteemed before.

The next attendant that ſeems to wait upon this

The inconveniences of vain and idle making of love.

ſwoln lump of ſenſuality is laſcivious love, that ſeeks onely to ſatisfie ſenſe, without having the intention of proſecuting the end of Society, according to the ordination of God Almighty in Paradiſe. Which appetite I ſay, although it be moſt agreeing with the nature of humanity, and in that regard many brave perſons have erred, yet certainly lust doth not onely ſympathize with the condition of a beaſt, that is carryed on to that act by a fleſhly delight without other deſign, but ſeemeth in us to taſte ſomething more of wild concupiſcence; for however they ingender by kinde without any regard of mixture, becauſe they have no rule preſcribed for their actions, yet Providence hath ordained ſuch a temper in their proceedings, that for the moſt part they obſerve times and ſeaſons for their copulation. Which ſhewes that nature in them onely intends procreation, that is all the marriage they are appointed to make, whereby their kinde or ſpecies may be preſerved upon earth, when as man involved in this ſin, doth not appeare to be reſtrained either by Nature or Grace, but runs on violently in the proſecution of his appetites with a more raging madneſſe then thoſe animals, that have but two things enjoyned them by God and Nature, which is procreation and food. When I reflect upon theſe conſiderations, I cannot but wonder at ſome people, who having been reproved for their exceſſiveneſſe in this vice, and to this purpoſe were demanded, why they having ſuch noble and beautiful wives, did not content themſelves rather with their companies and converſations, then with baſe

women of a far inferiour degree to them in all manner of perfections, they presently returned this answer, that as they could no way deny the comparison, so was there no other reason to be given, but that they were their wives, and the other not; wherein may be noted, the strong temptation and power of the devil in this one vice onely, when he is able so to infatuate our understanding, that we must chuse the lesse worthy subject for the delight of our Senses, rather then the better, for no other reason, but because sin belongeth to the one and not to the other. Which beside made *Marke Anthony* being of the same disposition, leave his gallant wife *Octavia*, and cast himself violently into the armes and embracements of that proud strumpet *Cleopatra*, notwithstanding she apparantly contemned his person, as she did afterwards undo his fortune. But setting aside these presidents, we may consider many young people of our times, who spend in a manner their whole lives, in nothing but making of foolish love, and sitting in womens chambers at unseasonable houres, without any kinde of intention of marriage, which at the best are high provocations of lust, besides other inconveniences in nourishing of sloath and creating of jealousies.

But for that idlenesse for the most part not onely affords the opportunity, but is the general employment of the age (if properly doing of nothing may be termed an employment) as another dependant belonging to sensuality, I shall particular the nature and prejudice thereof. Idlenesse hath been esteemed by religious and wisest judgements the ground-

Idlenesse the chief nurse not onely of this vice, but of many others.

work and Baſes of all inconveniencies in mans vocation, ſince want of ſome deſigned employment in reſolutions, not onely brings a certain kinde of lazie inclination upon the body, but alſo gives too much leaſure to the minde, to dwell upon diverſities, of Chymera's, profitable no way but to breed fancies inſtead of acting nobly. So that it being unpoſſible to continue always in imagination without ſome diverſions and recreations, to ſweeten again the over tired ſpirits, we muſt of neceſſity be ſatisfied with ſome delight or other, though never ſo unlawful for refreſhment, wherein for the moſt part affections belonging to fleſh and blood, will have the chief intereſt in our corupt natures. Wherfore nothing being neerer at hand to pleaſe Senſe, then eating, drinking, luſt, with other ſoftneſſes of the body, as lying in a warm bed, ſitting by a fire ſide, flattering diſcourſes and the like, neceſſarily man in a ſhort time muſt take his principal fruition in ſome or all of theſe; for, that as I ſaid before, he doth not conſtantly employ himſelf and thoughts, towards the accompliſhing of any ſetled thing worthy his conſideration. Which may be very well verified by this common ſaying, That it is better for a perſon to rip his garment and ſow it again then to be idle. As much to ſay, that a man ought ever to have ſome deſigne a foot, to employ either his mind or body, and is held ſo unneceſſary a thing amongſt the unlearned Turks, as we eſteem them, that there is none of what quality ſoever (the Emperour not excepted) but hath ſome certain trade or other put upon his condition. We finde that God Almighty

even

even challenged this duty from man in his first Creation, when he ordained him to prune and dresse the garden of Paradise. As also being driven from thence he continued him still that injunction, declaring not onely by his works that the earth should not bring forth fruits, but by mans labour and industry, but also let him know that he was to gain his living by the sweat of his brows, as also that his wife with all other women descending from her, were designed to bear children by trouble and pain. Nay, we may say, that nature her self seemeth in all things to have such an intention, when not onely every living Creature, but the Plants of the field have an industrious intention to labour and yeerly to renew their cloathing, as if they went in a circle of travail and employment, though to my no small amazement, I have heard many in this corrupt age, not ashamed to brag openly, that they were good for nothing, intimating as though industry and intention were an apparant dishonour. Amongst which number, I have known some so supinely negligent and lazie, that they could not finde a time to perform any necessary businesse, by reason of their confused resolutions, that never designed any certain time when to begin, and so from one hour to another, deferred the things they were to do, until at last perhaps they lost wholly the opportunity, though ever had the determination.

In fine, I cannot but conclude with this opinion, that as idlenesse is a most dishonourable and unprofitable vice, since it seems to pervert the very intention both of God and nature, either by false ap-

pre-

prehenſions or too much ſenſuality, ſo for the moſt part doth it ſtill ingender in mens boſomes not only diſtracted but diſcontented thoughts, by reaſon it drives us from one imagination to another, without any manner of reall ſatisfaction in any thing we either long for or deſire; however ſelf-intereſt and extraordinary paſſion to be contented, is the true cauſe of the diſeaſe in mens minds and diſpoſitions.

Of ſloth, being another dependant.

But as Idleneſſe may be ſaid to be the bawd that inticeth the virgin-ſoule to all manner of ſenſuality: ſo ſloath muſt be eſteemed the ſoft bed, whereon whoredomes of that nature are daily committed. Slothfull perſons may be compared to thoſe dead bodies which the Divels are accuſtomed to carry in the ayre full of all putrefaction, that however they be not capable of acting themſelves, yet by accident become inſtruments of horrid inchantments: ſuch a creature cannot be better likened, then to a huge mountaine of earth, that containes hid in its bowels rich mines of Gold, which will not appeare but by the violent agitation of ſome extraordinary earthquakes, that diſplay the concealed treaſure. In like manner, the bright faculties of a mans ſoule doe never appeare in a ſlothfull body, but when ſtrange and unexpected chances cauſe them to remove by force. Confounded with this inclination, man ſeemeth to have no further a journey to make but to his grave, ſince he is not onely altogether uſeleſſe to others, but wholy buried in himſelfe, not ſeeming any way to parcipitate of any of the active elements, but of clay onely, that is the laſt refuge for mortality. If God almighty had not intended man

for

for motion and exercise, according to his naturall capacity, it was to little purpose to have created a world for his dwelling, furnished with so many diversities of varieties for the practice of his reason; but might have cast him in some obscure place of small extent, there to have remained quiet untill the day of judgement, without either trouble or consideration. Certainly the Heathens were so out of love with this disposition, that the fortunate and wise Commonwealth of *Rome* not onely appointed a Censor to enquire after mens actions, that they should be good, but also to seeke into their vocations, that they might be alwaies conveniently imployed. Truly I may say this is an humor of a most unhappy nature, since it is not onely of all others most unprofitable, but wonderfully unsafe to a mans future condition, for that every day it drawes him further off from vertue and religion, though it seems to give the best opportunity for contemplation. If we look at the practise of the age, we shall finde it abounds in most persons, being now the generall custome for women, not as in former times to prevent the Sunne rising in their early activity; but rather to observe his setting, before they can be got out of their beds: and for young men, they are scarce carried in their thoughts to any manner of intention at all of activity, but where some perswasion of luxury and sensuality leads them.

Of inconstancy another part of sensuality.

The next imperfection I shall speake of, is Inconstancy; that rather proceeds from the weaknesse of nature, then either from malice or custome. And however it may be thought onely to belong to mans

deceived

deceived and embroyled judgement, that makes him ſo often vary determinations, according to ſeverall objects preſented before his fancy; yet we may ſay it comes alſo by reaſon of a kind of fearfulneſſe in a mans diſpoſition, wanting a ſufficient fortitude to be confirmed againſt doubts, riſing from too much apprehenſion; wherein for the moſt part the divell and the world are principall actors, for as the one ſtrives to unſettle the underſtanding, by confuſed and bewitching fancies, ſo the other doth intangle peoples imaginations with too many repreſentations of painted delights, ſo that oftentimes they make choice of white for Funerals, and black for Triumphs. Wherefore I ſay, it is moſt neceſſary for any perſon, that either pretends to Honour or Religion, not onely to be conſtant (provided his counſels be grounded upon profitable deliberations, without obſtinacy or precipitation) but to put on ſuch a noble fortitude in his reſolutions, that he may be able to reſiſt all temptations that are ready daily to make warre againſt his piety and reputation. Yet truly, I know many ſo flexible and inconſtant in their natures, that they are not onely upon all occaſions ſubject to be changed in their opinions (without any grounds or reaſon) by ſuch as ſpeak laſt with them, but for the moſt part are ſottiſhly led by the counſels and perſwaſions of people of a far leſſe capacity then their own. Inſomuch as in regard of this imperfection, they ſeem not at all to have any power over themſelves and actions: When of the other ſide, perhaps perſons of Honour and Religion, whoſe love they have ſufficiently tried, cannot

cannot procure the leaſt confidence and beliefe in their thoughts: Which I can attribute but to the ſtrange influence of the Planets in this unfortunate age, that makes people doe what is moſt againſt their own good, as it were by a certaine kind of inchantment of their ſenſes and underſtandings, towards depraved and prepoſterous actions.

Impatiency depending alſo upon ſenſuality

Laſt of all, I ſhall mention impatiency an imperfection alſo in my opinion which may be ſaid to belong to ſenſuality, for that it proceeds from not being able ſufficiently to ſuffer what he cannot help. The actions of an impatient perſon may be likened to thoſe of a drunken man, that in his inſenſibilities hath conceived ſome intention of oppoſition to this humour, and therefore in the high way begins to quarrell with a buſh of thornes; in which fooliſh contention he receives many pricks and ſcratches in his face and hands, without other revenge or ſatisfaction; or rather may be reſembled to ſome barking Cur, that greedily runs after the ſtone that was caſt at him, whereon by reaſon of his prepoſterous violence he prejudiceth his teeth, inſtead of doing any injury at all to the ſubject or motive of his choler. But however this defect of nature may be charactered and eſteemed, yet it is an imperfection of a moſt prejudiciall condition, ſince as it advanceth no mans profit and advantage: ſo of the contrary, it augments and increaſeth every mans ſufferings, leaving him for the moſt part unrelieved in his extremities, by rendring him incapable of counſell. Beſides, it is unpoſſible for any man to live with conveniency and ſafety in any ordinary con-

verſation of this world, without a competent proportion of patience; ſince as the minde is ſubject to perturbation upon every ſlight occaſion, ſo are new accidents and objects daily preſented in this life, whereby there will be neceſſary occaſions given to make uſe of temper; ſince both joy and ſorrow are moſt commonly entertained in our apprehenſions naturally with too much paſſion. For whoſoever is in proſperity, ſeldome reſteth without new ambitions; and they that are in adverſity, moſt commonly make themſelves worſe, by not bearing their croſſes with ſufficient pacification. However there are not only ſeveral degrees in this imperfection, but divers kinds of impatiency: As for example, there are ſome wiſe and religious perſons, that notwithſtanding they would conſtantly and reſolutely undergoe what martyrdome ſoever, yet are they ſo above meaſure precipitate in their ſtudies, that they can ſcarce afford themſelves leiſure for any recreations, and by that means bring their bodies (if not their minds) into a moſt deſperate condition of health; which can be interpreted no other then a want of patience in their natures, in not being able to waite with temper an ordinary conveniency, by reaſon of their over violent deſire of accompliſhing what they intend. Of the contrary again, there be others of a more inferiour courage, that having entred upon any deſigne in their reſolutions, give it over in the halfe way, meerly becauſe they have not a competent patience to proſecute it to the end or period: which truly oftentimes proves extream prejudiciall to a mans affaires

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and reputation, ſince a man in ſo doing muſt be thought either to have begun unwiſely, or to have left off inconſtantly. But as theſe briefe deſcriptions may be ſufficient to bring into our remembrances the unruly and moſt dangerous paſſions of the mind, as well as the more groſſe and diſdainfull appetites of the fleſh; from both which not onely proceeds the depravation of heavenly grace, that ſhould keep reaſonable man in the whole courſe of his life, but alſo takes from him in a manner all ſenſe of honour and humanity: So muſt I again begin a new diſcourſe concerning the nature and duty of morall converſation, not yet ſpoken of; which ſeems to be ſo much neglected and adulterated in this unfortunate age, that men endeavour nothing but a falſe and deceiptfull kind of way in all their words and actions; as if truth were to be eſteemed but a needleſſe and contemptible decorum, onely to be obſerved by fooles living upon earth, or penitents ſhut up in Monaſteries.

Againſt the pernicious and ignoble cuſtome of Diſſimulation.

THe firſt generall corruption I will name ſhall be Diſſimulation; unto which as I may ſay people are ſo inclined, that it is unpoſſible almoſt in any communication to know what another meanes, by

reaſon whereof there is ſcarce any content at all left in ſociety, or almoſt a neceſſary confidence to be had in any thing that is ſaid or done The firſt war that the divel made with God Almighty upon earth after his fall, was by diſſimulation, whereby he endeavoured to corrupt man, to become a Rebell like himſelfe; and prevailed ſo farre in this deſigne, that the Sonne of God was conſtrained to ſacrifice his own perſon, to make up againe that great and unfortunate breach, whilſt in the mean time, the Serpent had a temporall curſe laid upon his condition, which was to creepe all the daies of his life on his belly, and to eate duſt from the gronnd, to ſignifie ever after, he was to be eſteemed the worſt of creatures, onely becauſe the divell had aſſumed his ſhape, to practice and put in execution his deceipt. Wicked *Cain* in the very infancy of the world uſed diſſimulation in his accuſtomed Sacrifices, that drew down Gods anger upon him: which afterward made him become ſo impudent a reprobate, that he not onely againſt the rules of nature and humanity ſhed the blood of his innocent and vertuous brother, but was ſo unfortunately miſtaken, that he even thought to have couzened God himſelfe by his diſſimulation, however he was invited to the acknowledgment of his offence. Whereupon wee may conclude, that ſcarce can there be any crime of a high nature committed, but for the moſt part ſomething of deceipt muſt accompany the action; and to ſhew how much God Almighty doth abhor all manner of falſification, he would not proſper the Jewes Army, or grant them any more Victories againſt

gainſt their enemies, untill deceiptfull *Achan* was brought forth before the people to be ſtoned to death, and his goods conſumed with fire; becauſe he had concealed part of the Riches gotten in the City of *Jericho*, contrary to his commandement. We may alſo remember what deſperate impieties *Saul* contracted to himſelfe, after he practiſed thoſe deceipts againſt *David*, untill at laſt they brought him to be his own murtherer, whilſt in the interim he poſſeſt his Kingdom whom he moſt hated and feared of all others. The Scribes and Phariſees, who were deſigned inſtruments for Chriſts death and paſſion (as we read) came to St. *Johns* preaching with falſe and diſſembling hearts, amongſt the reſt of the multitude, which was the cauſe why he called them a generation of Vipers. Our Saviour himſelfe moſt earneſtly warned the people to take heed of the leaven of the Phariſees, as foreſeeing they would proſecute him to the very end, in the ſpirit of diſſimulation and hypocriſie, not onely by often tempting him with deceiptfull queſtions, but at the laſt act of his condemnation, in profeſſing themſelves ſervants of *Cæſars*, to obtaine greater credit and beliefe, when as it was well known, they hated nothing more in the world, then to be under that juriſdiction; which was afterwards verified in their many rebellions. *Judas* alſo began his wicked purpoſe in diſſembling, when he murmured amongſt the reſt at the loſſe of the ſweet oyntment that was poured upon our Saviours head; pretending hypocritically, the coſt had been better beſtowed on the poore; though his intention was

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onely, to have had the money at his own diſpoſe, being purſ-bearer; which covetous diſpoſition of his ſufficiently appeared, by betraying of his Maſter for ſo ſmall a ſumme: And yet this man was ſo tranſported by the opinion of his own craft and ſubtilty, that when he was told particularly he had reſolved in his minde to be the Traytor, he had neither wiſdom nor grace to repent or be admoniſhed; but of the contrary, went preſently out of the room to execute his determination; to which purpoſe, a while after (being accompanied with a Troop of Souldiers) he beſtowed upon his Maſter a trayterous kiſſe by way of ſalutation, the chiefe ſigne agreed between them, as a diſtinction for his more certaine and eaſie apprehenſion: Which ſhews that God Almighty in deteſtation of this manner of ſinne, is oftentimes pleaſed to give over ſuch people to their own perdition, in the very ſpirit of ridiculous folly; not ſuffering them in any kind to reflect upon their own miſery and impiety; as it were being drunke and infatuated by a certain overweening conceit, that they are by cunning and diſſimmulation, able to deceive not onely men, but Heaven it ſelfe: Which no doubt was alſo the opinion of *Ananias* and *Saphira*, when they concealed part of the money from the Apoſtles; wherein appeared a moſt remarkable judgement of God upon their perſons: Yet not becauſe they had no mind to have beſtowed ſo much to charitable uſes, but for that after they had ſeemed to have given before the multitude, they endeavoured again a diſſembling way, to have couzened the expectation of their gift. For

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it was plainly told them, that they might have choſen at the firſt, whether they would have contributed or no, but they were undoubtedly puniſhed in that they had lied to the holy Ghoſt, wherein they committed ſacriledge, by reaſon of their intentionall deceipt. Truly if we reflect but upon the conſtancy and ſuffering of old *Eleazer* in the *Machabees*, we may have by that martyrdome a ſufficient example to inſtruct our beliefe concerning this duty; who rather then he would conſent to the ſeeming onely of eating Swines-fleſh (though in act he ſhould not have been obliged thereunto) he choſe to die a moſt cruell and violent death; as fearing elſe the ſcandall that might have riſen thereby to young people of his Nation, to whom he deſired to be a worthy and memorable teſtimony of goodneſſe and piety. Muchleſſe certainly ought we to premeditate diſſimulation, as an introduction to all our actions and deſignes, which is a cuſtome now adaies ſo much in faſhion, that I have obſerved it ſometimes affected, without any intention at all of compaſſing benefits; but as it were onely to be eſteemed wiſer then other perſons in worldly affaires; nevertheleſſe oftentimes it doth of the contrary, deſtroy what is moſt coveted and deſired, ſince it ingenders ſo much diſtruſt between parties treating, that it is unpoſſible to have ſufficient confidence of one another to conclude almoſt in any thing to purpoſe; which is the reaſon generally, that there are ſo few differences of law and contention compremiſed; for each perſon according to his own ſecret intention of deceipt, believes the ſame thoughts are in his

his adverſarie, and ſo conſequently feares to be couzened. O horrid cuſtome, as I may ſay, and as much bewitched imagination, that thus perverts the inſtitution of common ſociety, to the depriving us of the greateſt delight of mankind upon earth, in regard we cannot conveniently make uſe of our reaſon and naturall knowledge, but muſt be forced to live with one another like ravenous beaſts, alwaies watching either occaſions to entrap, or ſeeking out waies to prevent: Whilſt in the interim ſweetneſſe, affability, and ſecurity, are not to be expected by the good, and as little intended by the bad. But perhaps it may be thought, that notwithſtanding theſe Scripture examples, *Abraham* who was one of God Almighties chiefe ſervants, ſeemed not onely intentionally, but actually to diſſemble, when he affirmed *Sarah* to be his ſiſter, whereas ſhe was really his wife; unto which I anſwer, that as he was not bound to diſcover himſelfe ſo farre to his enemies, whereby an eminent prejudice might have befallen his perſon, ſo of the other ſide, I am of opinion, that if the thing had not been alſo true which he averred, in regard (according to the Jewes cuſtome) ſhe might be held his ſiſter by reaſon of the neere kindred and affinity between them, he could not have been altogether freed from the ſin of diſſimulation. For if the Text be conſidered, he did not deny her to be his wife, onely tacitely concealing it, but affirmed her to be his ſiſter, becauſe ſhe was ſo to be eſteemed alſo by his Country lawes; which priviledge he was content to make uſe of to ſave his life, being in the hands of barbarous Tyrants. Beſides

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there appeared no intention in him to injure a third perſon, and therefore was at the more liberty to uſe his own diſcretion, without declaring an apparent untruth, which certainly he could not have done lawfully, though it had been to have ſaved his own life. There is no doubt but a man may in ſome ſort deceive and couzen the expectation of thieves, and murtherers, by ſeeming ſometimes one thing and doing another, in caſes of neceſſity or conveniency, without any manner of danger to his religion and honeſty: however the common practice thereof in triviall things in my opinion is naught; and not to be uſed for feare of the habit, that at laſt may render a man too inſenſible of failings in this nature, whereby his nature is in danger to be brought by degrees to a kinde of falſneſſe in converſation; that as I ſaid before is a means to deſtroy all civill ſociety, or confidence neceſſary to be expected in matters of greateſt weight and conſequence; and at the beſt it diminiſheth love, abates charity, and deſtroyes friendſhip, which I may ſay are the chiefe ties belonging to humanity: Since there can be no indifferency in communication, where one party takes upon him a liberty to diſſemble, and the other profeſſeth all manner of freedome and integrity, both in words and intentions. But much more is this falſhood to be abhorred, when it is practiſed with a trayterous heart to the ruine and deſtruction of innocency.

Of the breaches in converſation proceeding from the falſifying of words and promiſes.

AS I have ſufficiently demonſtrated the inconvenience of this cuſtome of diſſimulation, I muſt ſpeak of thoſe breaches in converſation, that proceed from engagements by word; which as I may ſay are certaine religious ties belonging to honour, whereupon depend for the moſt part the entrance into leagues and contracts, before they come to more abſolute obligations; however without them it is unpoſſible to proceed to periods and concluſions, ſince words and promiſes muſt firſt paſſe, before intended agreements can any way be finiſhed, depending meerly upon a noble faith; which is the reaſon that the word of a Prince and a Gentleman, hath been held in all ages in a manner ſacred, and far more binding then priſons or writings; in regard it is to be ſuppoſed, that penalties belong unto the one, and nothing but a mans own honour obligeth him to the other, which makes a difference between us and inferiour creatures, who have chaines and other means ordained to keep them in order; whereas we ought to have no conſtraint but reaſon, and the freedom of the ſoule: wherein holy King *David* was ſo punctuall, that he would not himſelf put to death *Shimei*, who had moſt wickedly curſed him in his adverſity, becauſe he had promi-

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sed the contrary; However no doubt by some pro-
pheticall inducement, he advised his son *Solomon*
to bring him to his grave with blood for his offences
after his death. We finde that *Jonathan* observed
his promises so inviolably to *David* before he was
King, that neither regarding his fathers present an-
ger, or the losse of his own inheritance, he could not
be brought to falsifie the least word that had passed
between them. If we consider the wonderfull mag-
nanimity of *Jepthes* daughter, we may behold an
admirable example left to posterity concerning this
duty; for perceiving her most loving father had
engaged himselfe (though rashly) to her destruction,
whereat he seemed excessively afflicted, she bid him
with constancy perform the execution, since (as she
said) having opened his mouth to God, it was meet
he should punctually fulfill his promise, without
any consideration of her particular; and the more
was this invitation to be admired, in regard it was
unpossible she should be any way weary of her
own life, being a beautifull young Virgin, and the
onely childe of the chiefe Prince of the Countrey:
Neither doe I believe the people of that age would
have suffered *Jepthe* so lamentably to have sacrificed
his sole daughter; without they had conceived it a
most necessary thing to have all solemne promises
& words given to be performed in every particular;
and however this may be thought a vow, and there-
fore the more strictly to be observed, yet nevertheless it was but meerely voluntary at the first, with-
out any obligation enacted either by right or com-
mand: which made it differ no further from a bare

promiſe, but that it was better atteſted, in regard it was made before the face of all the people; by which meanes it could not be concealed (in reſpect of the ceremoniall part) though inwardly I conceive it no more binding to *Jepthe*, then if he had reſolved upon ſuch an action in his private chamber. But however it may be eſteemed a greater obligation, what we promiſe to God, then what we aſſure to men, yet certainly among the very Heathens themſelves, we ſhall finde a moſt punctuall obſervation of this common duty, which in a manner doth unite and tie together all morall and humane ſociety; as may appeare by many examples in prophane Authors. However I doe not believe their actions in this point were regulated by any of our rules of religion, but rather were carried on to the maintenance of their honour, and the conſervation of their faith by a certain gallantry and noblenoſſe ingrafted in their natures and diſpoſitions, by thoſe principles given them in their education and breeding, amongſt the reſt. There was a Roman Generall being taken priſoner by the Carthaginians, and having formerly promiſed all fidelity to the Senate of *Rome*, concerning the execution of his office and charge, for their beſt advantage: who continuing thus a Captive for ſome time amongſt his enemies, at laſt they began to thinke his good uſage and releaſment might produce ſome beneficiall effects towards a peace, which they earneſtly deſired to make with their adverſaries, by reaſon the Warres had exhauſted their Treaſure, and drawn their Commonwealth low in many other particulars; however they

they could not conceal it from the knowledge of their prisoner. To which purpose having first conjured him to be their friend towards the obtaining of their wishes, they set him at liberty to return again to *Rome* with some Embassadours they intended to send with certain Propositions of amity and friendship; though with this Proviso, that if they should not obtain their desires, he was to promise them upon his honour, to render himself as before into their hands. The conditions being accepted, he went along with their Messengers, and being there arrived, contrary to their expectation, instead of perswading the Senate to hearken to any agreement, he declared it to be their disadvantage and dishonour, to make any Peace at all with the Carthaginians, in regard of their enemies disabilitie to make longer war, assuring them he was sufficiently informed of his relation, by many reasons and circumstances. So that this Oration absolutely broke off all manner of Treaty between the two Commonwealths, whereby either insued a new war, or at leastwise the continuance of the old; yet nevertheless this brave and honest General, though he had exasperated and enflamed his enemies, by the faithful and profitable Counsel he had given his friends in *Rome*, returned again to *Carthage* according to his promise and word given, there to be used at their discretion, which he was certain could produce no other effect, then to the taking away of his life in a most cruel manner: Wherefore being arrived, and a full relation of all the passages made in the open Senate by their Embassadours, he was pre-

presently not onely seized upon with as much violence as their transported spleens could hasten their Officers to execution, but presently put to death, with all the exquisite torments could be devised by inraged and merciless people, that were deceived and confened in their expectation. This act certainly exprest not only a world of magnanimity in his person, but an intire noblenesse and truth in his disposition; as well concerning that faithfull counsel he gave his friends and Country, to whom he conceived himself obliged for his birth and employment, as in the punctuall observation of his words & promise, which he had given and made to his enemies, who he knew would revenge it to the uttermost of their power. In this manner did this brave Roman give a remarkable testimony to all posterity, what obligations are due in point of honour to words and promises. Now if this part of Morality, was accustomed to be so strictly observed amongst the Pagans, having little or no Religion to regulate their actions, what may we conjecture of the duty of Christians, whose Professions are to serve the onely God of Truth, that without doubt can never be pleased, with any manner of falsifications; nevertheless we see this miserable age, is so far corrupted in this nature, as I may say, without any kind of apprehension of honor, that it is almost grown a maxime never to speak what a man thinks, or do what he sayes.

But as I have mentioned this one example of a Heathen, I must for remembrance in this place another of a Christian, not onely of a memorable conse-

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quence, but the more to be regarded, for that it was chiefly grounded upon a religious duty.

Which was that of *Lewis* King of *France*, furnamed the Saint, when he made war in the Holy Land, who being in the like manner as the former taken prisoner by the Infidels, with most of his Nobility, at last by hard labour and with much difficulty, he made shift to contract for his Ransome and liberty, though at an excessive rate, yet esteemed better then to end his dayes in a miserable and horrid captivity. But when according to the agreement the mony came to be rendred, which was procured with difficulty from the estates and fortunes of his people, the Commissioners whom he employed in the service, used such dexterity in their office and employment, that they over-reached the enemy in the account, (though by no fraudulent deceit) whereby they reserved a considerable sum to the Kings use, of capacity perhaps sufficient, to have defrayed a great part of the journey homewards; which being related to the pious Prince, with all the circumstances thereunto belonging. However, he was upon his departure, yet considering it might prove some scandal to his Religion, he resolved not to put to Sea until the full of the contract was performed in every particular. And to that purpose, he not onely sent the residue of the mony to his adversaries, but withal commanded his Treasurers in his name to excuse the Act, as done without his order and privity. Which being exactly effected, & the Pagans fully satisfied, he joyfully took shipping with the rest of his company. Now though this pious deed

deed I must confesse, was beyond any obligation, yet in regard the contrary might have bred some jealousie and suspicion in the thoughts of the Saracens, concerning the actions and intentions of this good King, whereby his Religion might have been dishonoured, certainly it may seem a most pious and laudable resolution; and truly cannot be but a worthy and admirable example, not onely to teach other Princes their duty, but also may serve in some sort to instruct all people, what considerations ought to be had in performance of promises; especially when they are made upon equal and just confidence of both sides. For if this tye be not observed after a strict manner, there is no possibility left to be assured, either in contracts or conversation. Which is the reason that in the accidents and chances of war, souldiers after they are taken, oftentimes are let go upon their words; however in prisons, the same persons are perhaps kept by strong guards. Gamesters, who for the most part are men not to be secured by any Bonds and Writings, concerning the payment of debts, yet when they borrow mony of their companions upon their words onely, for the most part will be sure never to break, as esteeming it a point of honor belonging to Society and conversation, not to be violated by any means. Nay, very thieves are so punctual in this observation, that they will scarse deceive a person, whom they had determined to rob, if they have made any engagement to that purpose; and yet our poor Country, that was one famed beyond all other Nations in this particular, is now grown to that infamy,

famy, by reason of this false way of conversation, that the people can neither be trusted by others abroad, or be at all confident of themselves at home.

Concerning the breaches of trusts upon special confidence and obligation.

THe next and last falshood I shall mention, is breach of trusts, when others put confidence in our truth and integrity; which was the crime of *Architophel* King *David*'s esteemed Counsellour, who betrayed his Masters secrets to his unnatural son *Absolon*, in which wickednesse and rebellion, they both miserably perished by the just judgement of Almighty God. Again, we read that as *Sampson* was deceived by his wife, whom the Philistians had craftily put upon him for that effect; so themselves were most remarkably punished by reason of their being Authors of the Treason; insomuch, as he destroyed most of the Nobility in his last end: And this was effected no doubt by the meer instigation of Heaven, as a just reward for so unnatural a trechery, though withal I cannot deny, but that they were most pernicious people, and enemies to Gods worship. King *David* did so abhor this infidelity and breach of trust, that he put to death the young man, that brought him word of *Saul*'s destruction, only for that he seemed to rejoyce in his Kings fall,

notwithstanding he himself was to enjoy thereby the Kingdome, without obstacle and hinderance. Also he slew the two Thieves *Baana* and *Rechab*, because they had killed trecherously *Ishbosheth*, however he was not alone his mortal enemy, but sought the Crown from off his head; which justice he rather executed upon them, because they had been both *Saul*'s servants. These certainly were not only religious demonstrations of a noble disposition, but testimonies of his opinion of this duty, when as he would not seem to countenance acts of so unworthy a nature, though himself was to reap the onely benefit. Moreover, he was so far in his own person from being unfaithful to *Saul* when he lived, that notwithstanding he alwayes persecuted him most spightfully for his life, he thought it a kinde of impiety to have cut a piece of his garment, though it were but to let him know he had him in his power, without doing him any other prejudice.

Alexanders detestation of falshood, and incouraging of loyalty.

But however Scripture examples are of best Authority for our instructions, yet we may reflect a little upon Heathen practises, as further testimonies of morality. Amongst which number, we may consider that *Alexander* the Great was so just and noble in his disposition, concerning this duty of trust, that when he understood *Darius* after his defeat was cruelly murthered by his chief Commander *Bessus*, he never left prosecuting of the wicked Traytor until he delivered him bound to the brother of the King, who executed him with many torments according to his deserts. When of the contrary, this generous Prince used those with all manner of honour

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and repect, who had proved faithful and constant to their dead Master until his last end. For example, There was an old Nobleman of special trust about *Darius* person, who being brought to his presence, and not able to light off his horse, by reason of his age and many infirmities, he himself walked a foot conferring courteously with him in the sight of his whole Army, until perceiving the man something out of countenance to see the King in that posture, whilst himself rid, presently *Alexander* called for his horse to accompany him with more freedome and conveniency.

A brave example of Justice.

Another act of magnanimity and justice, I shall mention of a Roman Consul, who having besieged a great Town in *Italy*, whereupon a trayterous and false Schoole-Master, that had most of the Noble youths of the City under his charge and care, thinking to make a benefit to himself of their persons, in that necessity one day leading the boyes into the fields, according to his custom, pretending onely their recreation; when he had them at a convenient distance for an escape, he suddainly (contrary to their expectation) brought them into the enemies Camp, and presented them with great joy unto the General as an acceptable service, deserving as he thought, both reward and commendation. But the Noble Commander reflecting upon the wickednesse of the fact, and false intention of the Master, as also noting the dejectednesse of the countenances of so many youths of principal families, instantly gave order to have the fellow stript of his cloaths in his presence, causing also his hands to be bound behind

him; and being in this posture, he willed a good rod to be delivered to every one of the Scholars, commanding them to drive again their Trayterous Master into the City with whips and scourges, there to receive further punishment, according to the discretion of their injured parents. This truly was an act both of extraordinary justice and courage, since as he was willing to punish Treason, notwithstanding the benefit might have redounded to himself if he had pleased, so of the other side, did he shew a bravery in his own disposition, that he would not darken the glory of his actions, by any such base wayes and means, though the opportunity was offered unto him.

Another example in the like kinde.

I shall remember one act more of justice, done by a person of the same Nation, not differing much from the former in nature and manner.

There was a certain young woman of birth and quality, who living in a Town that was besieged by the Romans, promised for a competent sum of gold, to deliver the place without any further trouble, into the possession of the enemy, which being effected without any condition in the bargain made for her own life, she presently went to the General to demand the performance of the contract, whereupon he commanded so much mony and other rich Jewels to be brought into the place, as had been promised for her recompence, where when she was ready to receive the possession of the wealth, according to the greedinesse of her appetite, who for such a gain had sold her friends, kindred, and Country, he suddainly caused the souldiers of his Guard, and to

caſt it all upon her at an inſtant, whereby inſtead of enjoying the benefit of the riches anſwerable to her covetous expectation; ſhe became intombed for her wickedneſſe and Treaſon, as a memorable ſacrifice offered to right and equity. In this ſingle act appeared a double juſtice, The one in beſtowing upon her what was promiſed, punctually to perform the agreement. The other in putting her to death for her crime, ſhe not being priviledged by the Law of Arms from ſlaughter, in regard there was no condition made for her ſafety. Theſe ſtories I mention to ſhew how hateful breaches of truſt have been alwayes eſteemed by Heathens and Infidels, when as the greateſt and worſt Tyrants were never willing to countenance acts of this nature.

Witneſſe in part, our *Richard* the third of *England*, who however he promiſed the reward of a thouſand pounds, to that perſon that ſhould bring forth the Duke of *Buckingham*, his eſteemed mortal enemy, yet when he underſtood he was betrayed by *Baniſter*, one whoſe obligations to his Lord, ſhould have made him truſty againſt all provokements by way of gratitude, if not fidelity, he not onely refuſed him the reward promiſed, but delivered this opinion of the action; that he that could diſpence with his conſcience, to deceive his truſt concerning the protection of ſo good a Maſter, flying to his aſſiſtance in his neceſſity, it was unpoſſible but he would do the like with his King if it were in his power. Neither did God Almighty himſelf forbear the puniſhment of this unworthy wretch, as appeared by moſt remarkable judgements not long after. For preſently

Richard the third an enemy to trechery, though a Tyrant in his other actions.

ly his eldeſt ſon fell mad, his ſecond was drowned in a puddle of water, his onely daughter was ſtrook with a moſt loathſome Leproſie, and himſelf in his declining age, was arraigned and condemned for Felony; thouh with much ado he was ſaved by his Clergy. All which, truly in my opinion, were apparant teſtimonies of Gods anger againſt the nature of this baſe ſin, ſince it cannot be conceived by any that lived in thoſe times, that he was ſo puniſhed in his family for other cauſe, then that he had betrayed that truſt that was committed to him, grounded upon reaſons of obligation and promiſe. Wherefore when I conſider the ſtrange kinde of breaches of truſts now a dayes, I know not whether I ſhould more wonder that people are ſuffered to live by God Almighty, in regard of their falſhood, or be ſcandalized at their ſo little apprehenſiveneſſe of their own intolerable baſeneſſe in this nature; for it is generally noted, thoſe who have been moſt obliged either by courteſies or duty, take the firſt occaſion in theſe diſtracted times to prejudice other mens fortunes and eſtates.

But however, according to my own opinion, I have ſpoke ſufficiently concerning this duty in the general, yet I think it not amiſſe to declare ſome Divine, Natural, and Moral examples, belonging to two obligations in particular. Which are the ties of friendſhip and ſervice, that have been in all ages held neceſſary ties to be obſerved: For without the firſt it is unpoſſible almoſt to be ſecure in any converſation, and being deceived in the latter, no perſon can be well aſſiſted in affairs appertaining to every

very mans condition, though I do not affirm they are alwayes to be practiſed in this high nature I ſhall mention; but preſidents ought ſtill to be of the beſt ſtamp and workmanſhip, leſt they be too ſlightly imitated, and ſo conſequently prove not profitable for thoſe that have a mind to do well.

The nature and property of entire friendſhip.

WE will ſpeak firſt of friendſhip contracted either by nature or upon obligation, ſuch as paſt between *Jonathan* and *David*, in the very infancy of their acquaintance, which was ſo inviolably maintained and conſerved by theſe two godly and Noble perſons, that it ſeemed to weigh down all the conſiderations of humane and worldly concernments; when as neither the competition of Crowns nor the loſſe of Scepters was able to work differences; but of the contrary, ſuch a Religious ſympathy continued alwayes in their hearts, as if they had coveted more each others happineſſe and proſperity, then their own. Neither certainly could this love and friendſhip proceed from *Jonathan*, out of any weakneſſe of nature or want of valour, ſince he was known upon all occaſions to expreſſe courage and ſhew wiſdom, in matters of greateſt difficulty and neceſſity. For however he had in his reſolutions ſo wholly ſubmitted himſelf to the will of God, that he was content to transfer his fathers kingdom

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to *David* and his posterity, as appeared by the compact made between them, wherein it was agreed, that he should have a care of his issue; yet in the last battail that was fought with the *Philistins*, he most valiantly sacrificed his own life in defence of his Country and Religion, to shew that notwithstanding he expected no Dominion in his own particular, yet he would faithfully perform that office in the general, that belonged to his honour and Conscience, concerning the just defence of the people. But for that it may be thought these actions proceeded chiefly from the inspirations of Heaven (as no doubt they did) I shall recount some more humane examples to shew, that this duty hath been ever esteemed of a most high nature amongst Heathens and Philosophers. To which purpose I shall mention this remarkable president of two Learned friends in the the time of *Dionysius* the Tyrant. The one of them being wrongfully accused by the Kings suspicion, had liberty notwithstanding given him to follow his occasions, upon security undertaken by the other, that if his friend did not return at the day appointed, to yeeld his body to the stroak of the executioner, himself should pay the forfeiture of his offence, by the same punishment. Whereupon he failing something of the time appointed for his appearance, his companion was brought out into the Market-place, to suffer death according to the agreement; but the other hasting to the place before the Executioner had done his office, and finding his dear friend in that posture, being so neer his destruction, suddainly cast himself at the feet of *Dionysius*, demanding

A wonderful friendship expresst in the time of *Dionisius* the Tyrant.

demanding his discharge, in regard he was ready as he said to be sacrificed to his indignation and cruelty. The other that was prepared for the slaughter, being desirous to redeem his friends life by his own losse, seemed not onely extreamly troubled at his appearance, but more perplexed a great deale at his offer, telling the Judge that now the limited time was expired, he conceived that none but himselfe was lyable to the judgement, and therefore accordingly expected the execution: Whereupon his companion being transported with the feare of his friends danger, conjured the tyrannicall King to consider, not onely with compassion, but some justice, that himselfe was the guilty person, and therefore it could not stand with the rules either of equity or humanity, that an innocent should suffer, when the faulty appeared ready to satisfie for the offence. The other also being in a manner beyond his senses, finding the King was inclinable to perform his friends request, in regard he seemed to have more reason in his pleadings, presently turned to the people, and desired their assistance in his request, alledging that his friend could not now justly suffer, for that himselfe had punctually contracted for his penalty and redemption. But whilst the strange and unexampled contention continued, to the no small amazement of the spectators, who could not but wonder at so rare and excellent a friendship, *Dionysius* himselfe after something a long pause rise from his seat, not onely pardoning them both their lives, but with all earnestnesse intreating them, to take him also as a third person,

into their admirable ſociety and friendſhip, which he vowed he would eſteeme as a principall honour and happineſſe. In this ſtory may be noted, not onely the wonderfull effects of an intire friendſhip, but the power of ſuch examples, to ſoften the ſtony hearts of the moſt cruelleſt Tyrants in the world. Which ſhews, that even perverſeſt natures may be overcome by thoſe noble paſſions, though according to the practice of this age, theſe and the like relations may be eſteemed no other then as ridiculous fancies, proceeding from extravagant inventions; but give me leave to ſay, that notwithſtanding we are not bound upon all occaſions to imitate theſe high preſidents, yet certainly we are not to abandon all manner of good nature and friendſhip, diſſolving every obligation onely upon intereſt & commodity without other conſideration; ſince both divine and morall principles, meerly by the rules of charity and gratitude ſeem to challenge reſpects due from us to others, as well as to our ſelves.

And our Saviour Chriſt, when he lived here upon earth, was ſo farre from diſdaining this humane paſſion, that he ſeemed to love one Diſciple above all the reſt with a naturall affection. As I have related this remarkable example of conſtant friendſhip, ſo ſhall I in this place relate another of admirable love and affection, acted by a Heathen Prince, wherein he abſolutely overcame his own earthly paſſions, meerly to ſatisfie his ſons deſires.

An admirable example of love & friendſhip in another nature.

There was a King raigning in *Perſia*, who having married a moſt beautifull young Lady, it fortuned his ſonne, a gallant and generous Prince, being ta-

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ken with her rare and excellent parts, fell of a ſudden ſo exceſſively in love with his faire mother in law, that he had no power either to maſter his own paſſions, or to conſerve ſo intirely as he deſired, his former approved duty and obedience to his father; in ſo much as contending ſtrongly for ſome time between theſe two extreames, at laſt, being wholy overcome rather by nature then reaſon he waxed ſick, which by degrees increaſed ſo violently upon his conſtitution, that being able no longer to ſupport the weight of his diſtemper, he was forced at laſt to yeeld to the perverſeneſſe of his infirmity, and by that means within a few daies became paſt all hope of recovery, notwithſtanding the skill and diligence of all the beſt Phyſicians of the Kingdom; which not onely dejected his father after an extraordinary manner, but put the whole Court into a moſt deſperate ſadneſſe; and the rather was their amazement encreaſed, by the opinion conceived of the ſtrange fatality of his loſſe, ſince no art was able to dive into the conjecturall knowledge of his diſeaſe. However when all mens thoughts were not onely diſtracted, but at a ſtand, concerning this miſerable unfortunate accident, one Phyſitian amongſt the reſt, that was better knowing, or at leaſt wiſe more diligent in his ſervice, one day being preſent, perceived a wonderfull change, and alteration in the beating of his pulſe, when the Queen entered into the room to viſit her ſicke ſonne in law, in ſo much as at laſt by more carefull obſervation he became certainly informed, that onely his hidden and ſecret love to the Kings wife, was the ſole occaſion

of his violent distemper; for that his bashfull and dutifull nature durst not own an affection against all lawes of humanity: Wherefore retiring himselfe into his chamber with these cogitations, to consult more freely with his thoughts, he concluded that it was unpossible to save the Princes life, without absolute satisfaction in his desires; and instantly he resolved notwithstanding any hazzard could befall him, to make the King acquainted with the discovery of this mysterie, whom he knew had only power to save his son, since the Chastity of the Queen was no way to be attempted without his privity.

In this perplexity, as I may say, he went presently unto the King, for that the least protraction threatned destruction; where being come into his presence, he fell down at his feet, telling him in particular the condition of the young Prince, with all the circumstances thereto belonging; and humbly desired his gracious pardon, if he had any way offended him in the relation, since it was no other then a duty he conceived he was bound to offer unto his Majesty, though his life were to satisfie the offence. The King having fully heard this unexpected discourse, not onely pardoned the Physitian, according to his desire, and commended him for his care and affection; but wished him also to be diligent in other discoveries of the same nature. In this posture he presently went to the Queen, where after he had informed her (to her no small amazement) of all these strange passages, he violently conjured her by the duty of a wife, and the compassion of a woman, as also the affection of a

mother

mother in law, to tender his ſonnes life, who was as he ſaid, both the hope of his Kingdome, and the comfort of his old age, which in particular was ſo far to obey his commands, that ſhe would condeſcend to promiſe the Prince a fruition of her love, upon his recovery. The Queen being ſomething diſtracted at theſe unuſuall injunctions, not being able perfectly to diſcover the Kings minde, and leſſe reſolving in any kind to injure her own honour, ſtood for ſome time inwardly diſputing with her own thoughts, untill finding by the Kings further diſcourſes, that as he wiſhed her no way to wrong her chaſtity, but onely ſeemingly to ſatisfie his ſon, whereby he might be freed from the danger of his preſent ſickneſſe; ſo was the leaſt delay to the Princes expectation, no leſſe then perſonall and preſent death. Wherefore after ſome other ſpeeches and circumſtances of the Kings, the Queen in a humble and gracious manner uttered this language, That as her honour was more belonging to him then to her ſelfe, in regard of the dignity of his calling, ſo would ſhe have him to thinke, ſhe ever tooke his commands to be the onely rule of her obedienec; however ſhe hoped he would not enjoyn her any thing that ſhould be prejudiciall either to his Crowne or her owne modeſty; with which confidence ſhe promiſed to uſe both charity and diligence towards the recovery of the Prince. In fine, after ſome time the King finding by this means, his ſon not onely to have paſt all hazzard & danger, but to have recovered much of his ſtrength and beauty; though, as he was informed, he continued ſtill the

ſame

ſame violent affection to the Queen, he cauſed a generall Proclamation to be made through his Dominions, as if he intended to ſacrifice unto the gods for the ſafety of the young Prince. And to that purpoſe gave order, that upon a day appointed his Subjects ſhould aſſemble, according to the cuſtome of *Perſia*, before his Palace gate, there to underſtand his further will and pleaſure. The time being come, he was mounted upoon a glorious Throne, cloathed in all his Royall Robes, his beautifull Queen ſitting of one hand, and the Prince his ſon of the other: where, after he had made a long and eloquent Oration in commendation of his Wives chaſtity, and his Sons vertues, whereby he put the people in minde of the loſſe they might have ſuſtained by his death, he not onely in the face of the whole multitude beſtowed his Queen upon the Prince for his wife, but gave him alſo the preſent poſſeſſion of many Kingdomes, as a Dower towards the better maintenance of their affections, to the joy and amazement of all the Aſſembly.

Now, I ſay, if this high act of magnanimity of a Heathen Prince be well conſidered, we ſhall finde a wonderfull demonſtration both of his naturall goodneſſe, as well as of his perfect friendſhip. For however it be not to be ſuppoſed, that a man for any pretence whatſoever, ſhould give away his wife to ſatisfie anothers unlawfull paſſion, being againſt the rules of our Religion, yet there appeared in the carriage of the buſineſſe, not onely an intire naturall love, but a moſt conſtant and friendly affection, which no doubt the young man had purchaſed

from

from his father, by his many merits, and other valuable considerations, that use to unite hearts; and so, as we may say, was strongly maintained in the thoughts and resolutions of that Noble Prince: for that he determined (as hath been related) without any manner of reflection upon his own particular, absolutely to throw away his greatest delights, rather then to hazzard or endanger his sonne; wherein he expreſt more desire of conserving the made love between them, then to satisfie in any way whatsoever his own appetites. Since to this purpose, he parted voluntarily with his beautifull and vertuous wife out of his own bosom, onely to be willing still to enjoy his friends conversation, to be esteemed as he believed above all other happinesse. And however, as I said before, these strange examples are not to be used as presidents, for the directing of our morality, in that they are against the principles of our Religion; yet truly they may serve to give some testimonies reflecting upon the practises of these times, since most people seem to esteem onely private interest without any consideration either of faith, affection or good nature. But to shew that even nature her selfe seems in unreasonable creatures to pretend to a certaine kind of friendship or gratitude upon many occasions, I shall make relation of one or two stories to that purpose, which notwithstanding they may appeare in some sort past all beliefe, yet are they recorded for truths in authenticall and approved Authors. However put the case they are not true, yet may they serve as figures for instruction.

The

The ſtory of *Androclius* the Roman ſlave.

The firſt that ſhall be remembred is that of *Androclius* the Roman ſlave, who being cruelly uſed by his maſter, fled into the Deſart from his ſervice; which was a crime almoſt eſteemed of the higheſt nature in thoſe times: after this flight he remained in a cave concealed for ſome daies, hoping thereby the better to avoyd the purſuit. However it happned in the interim, that a huge Lyon entred the place where he was, who having by ſome accident gotten a thorne in his foot, and perceiving the man there, he preſently fell at his feet, as if he deſired relife at his hands; whereupon the fellow after ſome amazement and feare, perceiving at laſt his intention, and glad of the occaſion, undertook cure; which he might more conveniently performe, in regard he had brought along with him many neceſſaries fit for ſuch a piece of ſervice, in that he was accuſtomed by thoſe inſtruments to heale his own ſores received from the ſcourges of his paſſionate maſter; by whoſe care and induſtry within a ſhort ſpace the Lyon became not onely reaſonably well recovered of his wound, but daily went abroad into the Forreſt, as well for his own ſuſtenance, as to provide alſo meat for his Phyſician; which continued them both in that poſture and ſociety, untill the ſlave either weary of that uncouth converſation, or deſirous to ſave himſelfe by a further flight, took a reſolution to part from the cave; however in the execution of his purpoſe he proved ſo unfortnnate, that he was again taken and brought to *Rome*, there to be devoured by wild beaſts in the publique Theatre before all the people, as a judgement conceived

ceived answerable to his crime. But being exposed upon the day appointed to the fury of a huge Lyon, that seemed ready prepared with open mouth to receive him, of a sudden to the amazement of the spectators, instead of tearing him presently in pieces (as he had done many before) he cast himselfe at his feet with a fawning countenance; whereupon instantly enquiry was made after the reason of such a sudden change, since lately he had shewed himselfe more furious then all other beasts of his kind. But the slave being examined in many particulars, as if he had used some inchantment towards the Lyon, he declared the whole story of his flight, and of his entertainment in the Cave; where he cured, as he said, the Lyon of a hurt he had got in the foot; for which act of gratitude, as was conceived, the beast had contracted some friendship with his person, that as yet appeared not to be out of his remembrance; since he had expreſt it in as high a way as could be imagined towards his preservation. All which being believed of the people, the poore slave was not only pardoned his life, but his freedom was also granted him by his master, as a fitting reward for so strange an accident. Another I shall also mention, though not after the same manner, yet may be esteemed of the like quality; onely the difference is, the one contracted friendship out of gratitude and obligation, the other meerely by a secret instinct of nature.

A strange relation of a boy and a Dolphin.

There was a young boy, who was accustomed often as he went to Schoole, to passe along the Seashore of *Bajæ*, where there used to frequent a great

Dolphin, being esteemed generally the King of fishes; untill at last there became such an acquaintance and familiarity between these two creatures, that the fish ordinarily would take bread and other things out of the childs hand, as also come at the sound of his voyce, when he called him; sometimes carrying him a mile or two on the Sea; and after he had sported and played with him there a while, would set him again on land, and suffer him to depart. Which custome continued untill the boy by some accident hapned to die; however the Dolphin notwithstanding daily resorted to the place, as it were to enquire after his companion whom he mist; but at last finding he was absolutely deprived of that society, having (belike) no hope to see him againe, he violently cast himselfe upon the sands and died, as it was supposed meerly for griefe and apprehension of his losse. Which story, however I cannot affirme for certaine, yet *Pliny* relates it as a truth from many writers: but nevertheless taken onely for Romancy, it may serve sufficiently for my purpose, which is to convince people by such inducements that the bands of friendship ought not to be broken upon any condition, without impiety & dishonour; whenas unreasonable creatures meerly by the instinct of nature, have observed these ties, in so much as men have been amazed at their gratitude and constancy. But now, since it may be thought I have been something tedious upon this subject, or rather duty so little esteemed in these daies, I will come to the last fidelity, which in truth is a great deale more necessary to be observed then

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then the former, in regard of the daily use thereof upon all occasions: which is to consider what trust may be thought convenient according to the practice of other ages, from servants to their patrons.

The nature and obligation of service.

THis tye of service certainly is grounded both upon divine and morall principles: And our Saviour seemed himselfe to complaine most bitterly, that none but he which had eate his bread should be designed to lift up his hand against him. As much to say, he of all others should not have been the man chosen out for the treason. We read in holy Scripture that *Abraham* not only conjured his servant by a certaine kind of a curse, by reason of those obligations, which were due from the nature of his condition, being one of his family to be faithfull, when he sent him to seeke a wife for his son in the Countrey of *Mesopotamia*; but also this godly and good natured person himselfe was so punctuall in observing his Lords commands, and fulfilling with expedition his expectation, that he could not be perswaded (notwithstanding the occasion was extraordinary, and the intreaty most powerfull) to stay any longer then one night in the house of *Bethuell Rebeccas* father, in regard of the speciall care was in his affectionate heart, to give his Master speedy satis-

faction in his imployment, according to his conceived duty. Neither truly it is to be ſuppoſed, that *Joſeph* being intertained onely by a Heathen King, would have been ſo above meaſure advantageable in the execution of his office, in buying of all the Land of *Egypt* to his Lords proper uſe, but rather have made a benefit of his propheſying ſpirit, towards the enriching of himſelfe and friend, if he had not thought it at leaſtwiſe a morall obligation belonging to his charge. We read that the Angell that accompanied young *Tobit* in his journey promiſed an extraordinary care and diligence in his behalfe, being hired thereunto; which truly in my opinion may be taken as a figure or example of ſervice. However there were other high myſteries contained in that ſpeciall progreſſe ordained by God Almighty. Furthermore in this morall duty the Turkes are ſo punctuall in conſerving all manner of truſts, that the very ſouldiers themſelves that are accuſtomed to wait upon travellers for wages, wil not in their own perſons do them any manner of injury, but rather defend them with a moſt conſtant violence from all ſuch affronts intended them from others; to which purpoſe I ſhall in this place make relation of a remarkable paſſage, to this effect.

A relation of a Turkiſh ſouldier.

Some yeers ſince there was a company of Engliſh men travelling in *Turkey*, to informe themſelves of the curioſity of thoſe Countries; & to that purpoſe for their better defence, they had hired three or four ſouldiers to be their guard, whereby to prevent all affronts and injuries that might be offered to their

their perſons amongſt the barbarous Arabians; in which office (as I ſaid before) they are extreame faithfull and diligent. However it ſo hapned, that one of our Countreymen having belike drunk more then was convenient, either for his preſent commodity or appearing ſafety; and by that means committed many extravagant and moſt ridiculous inſolencies in his journey, untill at laſt he fell violently upon his own ſouldier, not onely with abuſive language; but alſo in his madd choler gave him many blowes, whereat the company was ſomething aſtoniſhed as well as diſpleaſed; and the rather for that notwithſtanding he purſued the fellow in a moſt furious manner: yet the diſcreet & patient Janizary was ſo far from revenging the injury, that he onely endeavoured to avoyd his ſtrokes by flight. But at laſt the buſineſſe being compoſed, and the quarrell taken up, the ſouldier was demanded by ſome of the company, how he could poſſibly endure ſuch affronts and injuries from a ſtranger; eſpecially when he was in his power, and under his protection. Whereupon he preſently anſwered, that however he was abuſed by anothers inſolency and indiſcretion, yet in regard he had been hired with money to be faithfull in his office, he himſelfe would not commit ſo great a wickedneſſe, as any way to deceive his truſt by anothers example; but was reſolved rather to ſuffer more prejudice perſonally, then to be injuſt in his own duty. By which very act we may perceive, what opinion the Turkes have of this obligation of ſervice, being contracted for in any kind, believing, as it ſhould ſeem, there depends

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upon this duty not only a tye of truſt and diligence, but of humility and ſufferance, whilſt they remaine under that condition. Other examples to this effect might be brought almoſt in all ages, to ſhew the nature and practiſe of this obligation, when as contemptible ſlaves have not onely oftentimes refuſed liberty and preferment, but have bit out their own tongues upon occaſions being tormented, rather then they would accuſe their maſters; by that means, as it were depriving themſelves of the capacity to reveale their ſecrets in any kind. Others again in the warres have expoſed their naked bodies to the fury of weapons and darts, when they perceived their maſters perſon in eminent danger, only to ſave them from ſlaughter and deſtruction; offering their own lives as affectionate ſacrifices, to expreſſe the better their entire love and fidelity. It is recorded in ſome ſtories, that *Lecimachus* one of *Alexanders* ſouldiers continued ſo faithfull to his maſter the King, that however falling into his diſpleaſure, for relieving of the Philoſopher *Caliſtines* in his neceſſities, contrary to his command, he was condemned ſingly to encounter a Lyon; yet when the King was in danger to be loſt, being out of his way in a vaſt Deſart, he runne a foot by his horſe ſide a whole day together, to the hazzard of his own life, until he had brought again him ſafe unto the Army; which act of courage and fidelity procured him ſo much favour from *Alexander*, that he became at laſt of ſuch eminency, that he proved one of thoſe Captaines that after the Kings death had in a manner the World divided between them. Neither can

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we but wonder at the ſtrange examples of fidelity that are daily produced amongſt the Indians; which opinion as it ſhould ſeem hath been ſo ingrafted in their natures and practiſes, ariſing onely from their rude principles in religion and morality, that we know it hath been the ancient cuſtome, if not at this day, in many places, to caſt themſelves in the fire with the bodies of their dead Lords, there alſo to be conſumed; as if they thought it either an eſſentiall point belonging to their duty, or an undoubted part of their happineſſe to accompany them in another world. But for a more neerer teſtimony of their naturall truſt and affection, we may reflect upon the relation of the buſineſſe of *Amboyne*, wherein ſome *Japan* ſervants endured moſt intolerable torments by the Dutch, becauſe they would not accuſe their Engliſh maſters. All which in my opinion are apparent evidences, either by the light of nature, or from ſome cuſtomary principles in religion or morality, even barbarous people conceive a certaine duty belonging to thoſe that tye themſelves to ſuch a condition. However for the moſt part ſervants of this age, are ſo farre from performing their duty in this kind, that they doe commonly deſigne themſelves under ſuch a condition, but onely for their own pleaſures and commodities; as if there were no other obligations to be performed, then to be called ſervants: And yet perhaps at laſt will violently preſſe for rewards, when as at beſt their ſervice never merited one ſingle yeers wages: which indeed makes the governing of families almoſt intolerable; though I muſt confeſſe

confesse masters also may be sometimes deficient in their own obligations. But I will conclude this discourse with a story of a poore woman, notwithstanding her sex might have been excused, in shewing forth such testimonies of magnanimity and fidelity, which story relates much after this manner.

The strange fidelity and wonderfull sufferings of a poor woman-servant.

When that most wicked and bloudy Tyrant of the World, the Emperour *Nero* put on a resolution to marry *Popea*, it was thought something necessary by his favourites to forge false accusations against his lawfull wife *Octavia*, not onely in regard of the nobility of her blood, and extraction, but for fear lest the people might be overmuch scandalized at the action; to wth purpose a mayd-servant of hers being brought to the Rack, before *Tygellinus* that infamous and cruell bawd; after many furious and intolerable torments, which she suffered in defence of her Ladies chastity and honour; at last she was demanded by that inhumane monster something concerning her mistresses deportment in uncivill tearmes, not becomming the modesty of her womanly eares to heare, or her bashfull tongue to answer: however being violently prest notwithstanding unto a direct and present reply, she told him in some passion, that her Ladies secret parts were farre more chaste, and free from corruption, then his mouth; and in this conflict yeelded up her life to their cruelty, as a testimony of *Octavius* innocency. By this magnanimous suffering may be noted the extream fidelity of this poore though couragious wench, who was so farre from betraying her mistris, that in the very heat of her torments she rather chose to exasperate

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the malice of those Tyrants, to her further punishment, then she would endure to hear so much as one dishonourable passage to be mentioned, that concerned the dignity of her Ladies person, as I may say, disdaining that so much as one uncivil or unbecoming word, should be spoke that concerned her honour, though at that time she was forced to entertain such a combat as might have gained the victory over the stoutest and most courageous men, that ever yet breathed. Which being considered in each particular, may be thought extraordinary effects of that love and duty that belong to the condition of service; for however she could not without some impiety accuse innocency, though many by meer force of tortures have been constrained to it in their own cause, yet if she had not been so much transported with her affection to her Mistresse, by which means she apparently exasperated her Judges, she might probably have obtained more favour or less rigour in her own behalf and concernment, wherein consisted the chief magnanimity of the action.

But as I have now briefly run through these extravagancies of nature, and corruptions of manners, from whence probably proceed all humane wickednesse, whereby people are carried on for the most part to be unjust to others, and injurious to themselves; not onely against Religion belonging to God, but even contrary to morality appertaining to men and conversation. So of the other side, ought we to expect by the exact rule of justice, after this life either punishment or reward, according to our comportments in these particulars, which however it

it be a principle moſt believe in the general, yet perhaps many may not ſeriouſly enough reflect upon the true conſideration of their qualities, for if they did but apprehend the puniſhment and rewards with a competent underſtanding belonging to good and evil, it were impoſſible upon every ſlight occaſion, to be carried away ſo much with prepoſterous practiſes, as experience in this latter age tells us men are. Wherefore, that we may come ſomethidg neerer our thoughts, by a collection of ſome circumſtances of theſe particulars, as the Church of God tells us there is a Hell and a Heaven, which muſt by conſequence follow, if there be a God and a Devil; ſo may we in a ſort meaſure out their natures and properties, by ſome humane deſcriptions and compariſons, although in no other manner, then the twilight reſembles the day, or the leaſt ſtar in the firmament the bright Sun. And firſt we will begin with Hell.

Some kinde of demonſtrations of the ſupernatural torments of Hell.

TIs true, as I have intimated already, notwithſtanding it be unpoſſible to comprehend ſufficiently the intollerable torments of this infernal habitation, by the meer apprehenſion of man, that proceeds no further then humane capacity, when as

these infinite miseries being instituted by Almighty God in the greatest fury of his wrath, must needs be spiritual, and consequently supernatural, to satisfie his judgement, wherefore neither confined to place nor subject to mitigation, yet being computed with worldly sufferings, we may in some sort be sensible of their effects, if not of their natures and qualities. For which purpose let a man but set before his consideration and apprehension the miserable condition of a person cast into a deep and dark Dungeon, without hope of redemption, full of nothing but horrid dispaire and stinking vapour, there to have his naked body laid upon a broiling Gridiron over a most sulpherous and scorching fire, whilst his tender flesh by piece meals, should be continually torn from the bones by hot pincers, with all the violence and cruelty that could be imagined; whether or no it can be supposed that this miserable wretch would not redeem his deplorable captivity if it lay in his power, with the greatest pennance and austeritie, that were ever yet suffered upon earth by any mortal creatures; however, these punishments were only designed for some few yeers: so that let what man soever consider but the shortnesse of humane life in this world, wherein any thing can be acted or suffered by an equal estimate, and then tell me whether that person be not a most intolerable fool that seems so bewitched with momentary & painted delights, that he cannot in any kind reflect upon those torments that shall neither be confined to him, or can admit of any manner of comparison; for if all the tortures that were ever yet invented by the

moſt cruelleſt and ſubtileſt Tyrants, were to be laid upon a ſufferer, with the greateſt art and violence could be deviſed, to cauſe deſpair and increaſe affliction, yet were they no more to be eſteemed in regard of the infernal torments then the leaſt biting of a flea is to be compared to thoſe puniſhments we have mentioned, though executed, as I ſay, with what worldly power ſoever: or then is the ordinary fire we uſe, to be likned to the Suns brightneſſe, or the lightnings effect that in an inſtant, procures both fear and amazement; Since we muſt expect the torments in the other life, to be ſo far from being underſtood, or comprehended by any humane imagination, that they are created not onely by God Almighties omnipotency, not a natural way as earthly things are, but as it were in the very ſpirit of his indignation againſt ſin, that is more oppoſite to his Majeſty a million of times, then light is to darkneſſe. For as we muſt ſuppoſe them ordained, onely to proſecute a divine vengeance, never more to be pacifyed by what mediation ſoever, and as little the Executioners to be won to any manner of compaſſion: ſo ought we to be aſſured, that both ſoul and body ſhall endure, not onely one common and particular torment, but multitudes of every kinde, anſwerable to each nature. For as the ſoul ſhall be continually tormented with the thought of that loſs it hath ſuſtained, being debarred from Heaven, and being brought into a moſt deſpairing condition, never to be redeemed by any care or endeavour, ſo ſhall every ſenſe of the body and member a part be ſenſible of diſtinct puniſhments, as well as

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of the whole, though each insufferable in every particular, and yet notwithstanding must be endured altogether without either relaxation or intermission. As for example, our eyes will be deprived of all light and faculty of seeing, and yet nevertheless must be continually frighted, with most ugly and horrid visions of all sorts that can work terrour in a bodies apprehension. Our hearing likewise, although absolutely obstructed and deaf, as to any discourses of pleasure and consolation with other tones of harmony and delight, yet shall we conceive alwayes to apprehend in our imaginations, most terrible cursing, howlings, and other distastful lamentations of tortured persons. The smell in like manner, however of no use to our benefit and commodity, yet shall remaine alwayes suffocated and choaked with stinking corruptions of sufficient power to poyson whole worlds of people. Our taste, though continually glutted with loathsome superfluities in every kinde, yet notwithstanding shall we indure most outragious hunger and thirst, to the very appetite and violent desire of eating and consuming of our own bowels and intrails, for want of food and nourishment. And for our feeling, we shall need no more comparison, then perfectly to reflect upon either those torments we have already mentioned in this Discourse, or seriously to consider what is possible for people to suffer, either by fire, sword, scourges, or the like, by the cruelty of what Tyranny soever without intermission. However, as I have said before, all earthly torments are no more to be compared with Hell fire, then a

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man lying warm in his bed furniſhed with all delights is to be eſteemed miſerable, like him who being flead of his skin is preſently caſt into a frozen pool to be tormented to death with cold. For the fire which is to be puniſhment to the damned, hath three properties, as I may ſay, infinite in their natures, violently tending unto the unhappineſſe of men condemned by the Majeſty of God. The firſt is, that it can never be extinguiſhed by what art or power ſoever. The ſecond, that it ſhall never waſte it ſelf for want of matter to work upon, or at all conſume the ſubject of its fury. And the third is, that it ſhall be no way limited in effect, being as may ſay, infinitely vigorous. So that we may conclude thoſe flames to be powerful without reſiſtance, laſting without end, and violent beyond ſufferance.

Beſides, it hath no manner of affinity at all, with any kinde of comfort or conſolation, much leſſe is it conſtituted to delight ſenſe, or pleaſe apprehenſion. For it burns in darkneſſe, it ſcorcheth without warmth, and continues without uſe. Whereas thoſe fires we have upon earth, are but hurtful onely according to accident and application, for however, they prejudice ſometimes our perſons, and hinder our commodity, yet in the interim they afford a certain kinde of content and ſatisfaction in being perceived, the nature thereof being of a pleaſant aſpect at the worſt. And notwithſtanding they often deſtroy and conſume with no ſmall violence, yet at that very time, they contribute ſomething of commodity to the beholders, either by reaſon of warmth or light, which are properties delightful

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naturally to our humane ſenſe; whereas thoſe black and unperceived flames of Hell, are not made capable at all of any manner of beneficial quality, as being wholly and infinitely intended by the exſperated juſtice of Almighty God, for affliction and puniſhment. So that if people would but ſeriouſly conſider theſe fearful particulars, and withal how little able mens bodies are in this world (according to the cuſtome of this luxurious age) to endure any extraordinary hardneſſe (when for the moſt part we ſeem paſſionately ſenſible of the leaſt aking of a tooth, bein ready to confine our ſelves to our beds for a ſmall deſtuction of Khume) me thinks the very apprehenſion of what may befal our condition in the other life, ſhould make us perfectly ſick indeed, though I do not ſay, of diſpair, yet of profitable conſiderations, whereby either to perform auſterities, or reſtrain vices; Again, if naturally we cannot brook the ſight onely of tortured perſons in this world chaſtiſed for their miſdemeanours, by a certain kinde of antipathy againſt blood and cruelty; how ſhall we be able to ſuffer the torments of Hell both in body and ſoul, when as God himſelf is the Judge with a frowning brow, being an injured Majeſty, and the devils the executioners full of unſpeakable malice towards mankinde, in being exalted into their places, which they will be ſure ever to remember with advantage, when their power ſhall be no more circumſcribed and limited in that particular. O ſtupendious miſery without bounds limits, or end! Which however, by the opinion of moſt Divines, ſhall be increaſed by the very knowledge

ledge & memory we shall retain, in concerning how unfortunately we were deprived of the sight of God, by reason of nothing but our own foolish negligences, when we had the happy means so conveniently and lovingly offered us by the passion of our most blessed Saviour; who certainly, as it may be conceived, would not have dyed and suffered for us, if the prevention of these horrid torments, had not been of a most infinite consequence to our avail. Besides, we may in some sort measure the nature of the torments in Hell, not onely by the devils cruelty, but by their ugly shape and deformity; since as it is believed, if a man could but see one of them in his proper colours and horrour of his Office, it were unpossible to live after it one minute; much more what an unspeakable terrour to be in the company of many millions of them for multitudes of lasting ages, especially, as I said before, having obtained an absolute jurisdiction over our persons, neither to be redeemed by any more industry, or their cruelty to be assuaged by any compassion or intreaty. And these torments and horrours, no doubt, will be amplified and augmented in a most high kinde, by that terrible and bottomlesse despair, that shall continually possesse and afflict our thoughts, as well in conceiving the present miseries we suffer, as in fully apprehending we shall never enjoy a better condition. And yet notwithstanding, we shall be so far from procuring any the least consideration from Heaven in our behalfs, that as the Devils will perpetually insult and triumph over our persons and afflictions, so shall the justice of Almighty God, alwayes from

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his Throne of glory, put us in minde of those faults for which deservedly we endure all our intolerable punishments, as it were by that means returning our curses and blasphemies upon our heads, to our greater shame and torment, which our desperate condition would willingly cast up at the Majesty of Almighty God. Neither will it be our smallest misery (though all is infinite and boundlesse) to behold with the eyes of our tormented soule the strange darknesse of the place, wherein we are imprisoned for ever, being of a most narrow capacity and extent, and yet filled with so many horrid confusions of all sorts, without any distinction in the least kind, that can pretend to variety; in so much as it may be resembled to the worlds Chaos before the creation, though much more ugly and deformed. All these excessive, boundlesse and incomprehensible miseries (I say) we doe more then hazzard to undergoe, onely becausse we cannot finde in our hearts to forbeare the violent carreere of all passions and affections in every thing. However without doubt enjoyed any way in the greatest perfection can be devised in the world, and most agreeing with naturall sense and appetite, yet in effect they will prove but like the seeming beautifull apples, growing upon the bankes of *Sodome*, which being gathered containe nothing within them but dust and ashes. Nay further, I dare boldly and with confidence affirm, that men for the most part undergoe more labour, paines and vexation, both in minde and body, in procuring their own damnations, then others (that make earthly things more

indifferent in their desires) doe in purchasing the joyes of Heaven. Wherefore I must conclude those persons to be wonderfull strange creatures, that continue in so stupid a madnesse, incompassed about with such infinite hazzards, onely to maintaine the possession, or I may say rather an appetite to purchase those things, which truly in themselves well considered, are not at all essentiall to any manner of apprehension or fruition; which infallibly demonstrateth that mans faith is defective, or his judgement not competent, since either he must not believe what the Church and Scriptures tell him, or wants ability in his nature truly to comprehend the valew and waight of such principles; and in this respect may be said to resemble the foot (or rather to exceed him in insensibility) that chose to be a King onely for one yeere, and afterward all dayes of his life to endure nothing but hunger, beggery and misery. For certainly as mans continuance in this world is no more to be thought of in comparison of eternity, then one yeere to be valued with the longest age; so are all the afflictions upon earth that were ever yet endured by flesh and blood, no more to be esteemed with those torments of Hell, then dreams are to be reckoned with realities. Neither in truth can they admit of any manner of humane similitude.

But now that we have brought into our remembrance some kind of representation of these fearfull expectations, from the severe justice of Almighty God, his Majesty being exasperated against sinners, we will a little endeavour to sweeten these apprehensions,

henſions, by ſome eſtimats of thoſe bleſſings which his mercy hath prepared in Heaven for his friends. However they are much more difficult to be deſcribed then the torments of hell, by reaſon the ſoules fruition chiefly conſiſts in ſpeculation, that is in beholding the beatified viſion of God with knowledge and ſecurity, which, as I may ſay, is not at all to be comprehended by our humane ſenſes, and little more by the conceptions of our ſoule, being accompanied with the body unrefined: Which was the cauſe that *Mahomet* onely inſtituted a Paradiſe of ſenſe, more probably to take the appetites of his Diſciples and followers; craftily conceiving, that if he ſhould have preached to them ſuch high myſteries, and promiſed to them rewards paſt their capacities naturally to conceive or apprehend, it would have quickly beat down the new foundation of his wicked building; ſince the common people might not have been ſo ready to have followed his enticements, and entertained his doctrine: For truly hidden and ſupernaturall things are not ſo plauſible to humane nature, as ſuch as are more viſible to the eyes, eares, and fleſhly ſenſes, which ſeem better to perſwade common and not illuminated underſtandings. Neither is it poſſible to procure a competent proportion of this illumination neceſſary to ſalvation, without ſome ſpeciall grace firſt purchaſed from Almighty God; gained, as I may ſay, by our earneſt deſires, and diligent endeavours to ſerve him both with our hearts and actions, according to the Churches directions. But now to our purpoſe concerning our heavenly repreſentations.

The wonderfull properties, and infinite felicities of Heaven in some sort described, according to humane apprehension.

AS Heaven certainly was ordained by Almighty God, for the comfort and felicity not onely of his good servants, but for the further declaration of his Majesty and glory, so may it be very well supposed, to be the prime piece of his creation, when as it is illustrated, as I may say, by his own presence that could not be created, and he being wonderfull and omnipotent in all his works, no doubt hath appointed that celestiall mansion, to be fully repleniſhed with all manner of satisfactory varieties and beauties beyond any kind of conception: For if we with our naturall eyes cannot behold the Sun, without amazement; especially when we consider and know it to be by evident demonstration above a hundred times bigger then the whole earth, shining and casting his light in such an admirable manner, to the benefit of the whole world, and yet must be at last changed or brought to nothing, as a contemptible creature, onely for a time made for mans use and commodity, without any manner of intention of eternity, what may we thinke of that refulgent habitation, where God himselfe hath placed

ced his Throne, not onely to endure for ever and ever, but where he hath designed particularly his glory, goodness and omnipotency, to be worshipped and adored in a full and open prospect by us after the clouds of our fraile nature are dispersed from before our soules view, that darken her light and understanding, whilst she walkes here upon earth cloathed with flesh and blood. O that it should be possible that people can be taken with the representations of dainty maskes and the like, where onely fained Gods seem to be drawn in golden Chariots through the ayre, in which entertainment oftentimes our senses are so transported, that in our hearts we could wish to enjoy no other happinesse but to be alwaies in such company, where delicious gardens and fountaines might still afford our appetites varieties of earthly pleasures, and yet when any discourses are offered to our eares of these supernaturall and incomprehensible delights, both certain and permanent, we appeare altogether, as it were dead and insensible of the least apprehension of such perfections. Alasse, how we may perceive our selves to be overcome but with the reading of idle Romances; or hearing other stories that tell us with a world of fictions of admirable places of pleasure, wherein remaine nothing but Nymphes and Ganemedes. Yet when we understand these true beatitudes to be described in Scripture, and set forth by other religious Authours, they seem not at all either, to move our desires, or stir our appetites. The reason of which I say is nothing but a certain kind of stupidity, engrafted in our dispositions

sitions by custom, in regard we have not procured so much grace from Almighty God (for want of diligence in his service) as should cleare our mentall speculation, and elevate our soule to our proper sphere, there to converse knowingly: for such religious persons as have in a manner any way mortified themselves to the world, I dare be bold to affirme, take more delight and felicity in one heavenly rapture, then we can possibly in a thousand of these fantasticall imaginations that doe but leave the soule darkned in her understanding, without any reall satisfaction at all enjoyed.

But let us come as neere as we can by sense to the apprehension of these heavenly excellencies, as I may say, by naturall and humane comparisons, since it is unpossible altogether to shake off the appetites of this grosse clay, that will downward doe what we can, especially leading our manner of lives. To this purpose we will begin first with the wonderfull extent of Paradise, being certainly one of the chiefe properties belonging to the beauty of any place or habitation; for which effect we may reflect upon the consideration of the round ball of the earth, being of no penurious dimension, to be covered over with a large and vast Canopy of what matter we know not, though most admirably contrived; and besprinkled clean through with multitudes of bright Starres, some equalling the whole world in greatnesse, and yet seem to possesse in a manner no place at all in the firmament; by which comparison we may in some sort give a roving conjecture of the hugenesse and capacity of the Heaven of Heavens

vens, wherein God Almighties chiefe glory is placed; which is so farre above all these transitory Spheres both in height and greatnesse, that we may imagine it to increase, as one circle doth within another from this lower Heaven, untill it come not onely unto an unmeasurable, but an unconceivable vastnesse and infinity. So that without any more dispute we may very well conclude, that the Paradise of the blessed is great, without limitation; and so consequently must exceed all proportion answerable to mans conception. The next benefit that may be thought to belong to this glorious habitation is Clarity, which certainly is so exceedingly illustrious in this place beyond expression, that as we may suppose the whole frame of the Heaven to be made of a transparent and Chrystalline matter, so is every soule therein remaining qualified or adorned with a particular light or shining, according to the degree of its happy estate, which nevertheless in each doth exceedingly out-doe the brightnesse of the naturall Sunne in his greatest splendour. For that Planet, however created with admirable properties for mans commodity, yet being not ordained for eternity, the effects thereof cannot be perfect in any kind, because it selfe wants also an absolute perfection in nature. Wherefore putting together so many excellent lights, wonderfull in brightnesse, and delightfull in aspect, what may we conceive of the glory of the Celestiall habitation? especially when the refulgent rayes, proceeding from the blessed countenance of every Saint and Angell, can reflect upon nothing (as I said before) but upon

a certaine Chrystaline matter, transparent without all comparison beyond all the Diamonds of the world, reverberating in that manner backe againe with more Charity through the whole. And as the period and Crown of this admirable lustre remaines eternally the continuall presence of the Sonne of God, in whom all things are transparently beheld without obstacle, whose Majesty outshines these created and lesser lights, a million of times more then doth the great Candle of the Element darken the smallest twinkling Starre that can be perceived by any eye; whose aspect is of such an infinite brightnesse, that the blessed Spirits themselves were not able to behold his own and fathers Divinity, unlesse they were impowered by their goodnesse to such a perfection, which renders them not onely capable of that happinesse; but also of the understanding and perfect knowledge of what they are permitted to see: so that there can be no doubt at all made but that the Clarity of Heaven doth equall every way the capacity thereof; and the rather so to be believed, for that by most expressions in holy Scripture the joyes of Paradise are figured by that denomination of light and brightnesse. In the third place we may reflect upon those infinite and innumerable beauties that adorne this mentioned splendour, the least of which is not onely capable to ravish all our worldly senses, if our natures were capable to entertaine such divine happinesse, but also would be able to create in the very understanding a true tast and fruition of their excellencies, which our mortall frailty now doth not suffer us to possess

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in those earthly things we have though they are farre from containing the least perfection whatsoever. If the spacious Ovall roome in Nonesuch Palace, wherein were placed bright looking-glasses in every Angle that represented some humane varieties of flourishing gardens, bedeckt with beautifully Flowers and magnificent fountaines, at whose cleare streams many sorts of creatures seemed to take refreshment, could attract every spectators eye to wonder and amazement, which onely was contrived by earthly art and industry: what may we conceive this heavenly place to be; that had not onely a divine Majesty, but omnipotency for its founder? Besides that, it is designed for a perpetuall habitation of his own glory. Certainly if *Tempe* in *Greece* afforded such plentifull matter for poeticall fictions, which was onely a small valley of naturall delights, in so much as it almost gave opinion to the rude multitude, of the station of blessed and happy soules after this life, why should not the least consideration of these eternall beauties transport our thoughts and desires beyond all rest and quiet, untill we had purchased the possession to our selves, though bought at never so deare a rate by the crucifying of all inordinate passions and affections. I must confesse it is more then difficulty to represent however but to the imagination onely beauties, when neither the matter hath been seen, or the form is to be comprehended; nevertheless we are to conceive by faith, that Heaven being God Almighties perfectest building, is in all parts furnished with infinities of pleasant and delightfull objects to the

view; especially if we consider that an Angell is more glorious in his own proper nature, then all the beauties of the world put together; and those being in a manner innumerable, and distinct in forme and excellencies, (though all to be beheld at one instant) what a representation must that be to a capacity, that is not onely divinely enabled to distinguish of varieties, but to judge of perfection; which properties certainly we shall fully enjoy, being there happily placed; but above all, if we enter into the consideration of God himselfe, who is the great maker of every beauty sitting in his Throne of honour, with all his glorious Courtiers about him, cloathed with a ravishing splendour. O what a sight of satisfaction will that be, to the cleare faculty of our soules, neither dull'd by obstructions, nor hindered by interpositions; and more infinitely taking shall it be, for that, as through a transparent and admirable glasse, in him we shall evidently see not onely our own happinesse to the best advantage, but all other beauties that are made by himselfe, both with a perfect science and absolute fruition.

Again, if we conceive varieties to be another perfection, we may consider what a multitude of severall degrees of glories there are in that bright and blessed Palace, when every order of Angels, and each Angell in his own particular seat and place, is distinguished both in office and lustre, though all united in their wils and obedience, that makes the greater harmony; which number, for ought I know may be above a million of millions; whom, as I say,

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we shall all know and see without corruption or impediment, not as we doe now people of this world subject to inconstancy and imperfections, but alwaies united with sweet countenances and pleasing dispositions, producing variety of new delights to our imaginations, that cannot be deceived with any false objects. Besides, we shall behold all the Patriarchs, Prophets, Apostles, and Martyrs that ever have been in the world, bearing about with them the honourable Ensignes of their sufferings and vertues, to our most unspeakable delight in every particular; but above all, we shall be more then transported with a heavenly satisfaction to contemplate the diversity of favours bestowed upon the blessed and incomparable Virgin, by the love and power of the holy Trinity, who is placed as we may suppose upon a Throne of one intire Carbuncle, clothed in a garment wrought all over with such heavenly varieties, that nature never knew, or Angels can imitate, bearing also upon her head a Crown of stars, enterwoven with rich stones of all colours and beauties, in comparison of which, Diamonds and Rubies are more base then the roughest pibles are, to the most rarest Jewels that were ever yet worn by Princes upon earth, with a thousand other excellencies, no more to be numbred then to be described. Truly, if the severall and variable fancies of this world have so much power to intoxicate our brains, towards a perpetuall confusion and eternall damnation; I see no reason why these exclusive and satisfactory varieties of Heaven well considered should not often times, if not continually

settle our judgements to more profitable and more necessary considerations; for certainly it is no other thing then diversity of earthly Chymeras that couzen our appetites to so disorderly and extreame prejudice, & suggests to our imagination strange and impossible fruitions, both against reason, and contrary to faith. But as certainly these varieties of Paradise are more then numerous; so may we conceive the society to be answerably excellent thereunto in every respect: in regard there is none can be thither admitted, but those who have been extraordinary, and I may say in some sort admirable for their vertues and goodnesse in this world; and being there glorified and refined, their excellencies of nature and dispositions appeare as through a transparent glasse, not onely to themselves but to each one of the blessed in particular, to an infinity of satisfaction in society and conversation; though it be not exercised by the tongue or senses according to humane practises, but rather in a concordancy of wils and affections, wherein charity and love principally predominates; by which means every soule is induced to desire and covet the good & prosperity of each other equall with his own; so that not onely every appetite of envy is absolutely banished from that glorious and heavenly society, but the least repining is taken away at any others preferment and advancement; however it is not to be doubted, but that there are severall degrees of happinesse in that blessed mansion; which must needs render the conversation admirably sweet and delightfull, by reason of so absolute an unity in affections.

affections. For as none shall be lead away with any manner of passion of self-love, and as little will be conceive that he wanteth an absolute perfection in his own state and condition; so the chief felicity any soule shall possesse in that heavenly habitation, is to see God, and by that consequence must accompany her fellows in the honour and worship which is not onely due to his divinity, but shall be thought the greatest increase of her own glory can possibly be enjoyed, since from that infinite Majesty each blessed Spirit doth extract all pleasure, content, and satisfaction, as from a vast Ocean of blessednesse, resembling our naturall Sea here upon earth, that bestows benefits and vertues upon every great River and little Brook, according to its property and capacity: whilst in the interim our blessed and all powerfull Saviour, resembling also in some sort the resplendent Sunne, that hath the domination of every earthly thing, by his influence exhales from his fathers goodnesse and lustre a convenient proportion of all heavenly graces, to bestow what quantity he pleaseth of consolations in every respect, upon those of his perpetuall Kingdome, united as I may say in so harmonious a society, as can never be severed in the least kinde either by distance or disaffection.

Last of all, we may reflect upon the absolute futurity of this happy Assembly; not onely so in effect, but also assured in their owne knowledges, which renders any condition satisfied beyond riches; for it seems to be a triumphant shew, that makes all endeavours majesticall by reason of the confi-

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dence in the conclusion, since without such an opinion new perturbations will continually arise, to disquiet the possession of any felicity and delight enjoyed; which, as I say, is so absolutely purchased in this celestiall Paradise, that God Almighty neither will nor can loose his subjects and friends. And as lastly it is impossible he should be deficient in his own mercies and goodnesse; so that being once placed in his sight, we shall not need to feare either circumvention or inconstancy; for all actions will be the same, and every thought free from variation. In like manner as our State will be intirely perfect, so cannot our wils be any way perverted, since those sensuall imperfections of surfeit and desire, must be all taken from our natures, as dependant only upon earthly & transitory possessions; for that however there will appeare in that glorious station severall degrees of beatitudes, all disposed to nothing but to God Almighties will and pleasure, though with a reference to each particular desert; yet none of any degree but will be fully contented with his own proportion abundantly, without coveting more, or doubting what he hath, since in beholding God, he enjoyes what he can wish, in whom is contained all knowledge, happinesse, and security.

Now if all these particulars be well considered with competent understanding, not onely concerning this celestiall being of the blessed, but of the miserable condition of the damned, since the principles cannot be denied by any Christian faith, certainly the thoughts thereof cannot chuse but stirre

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up in people either some sparkles of devotion, or at least wise procure much abatement of vice; especially if it be also remembred with any manner of contemplation, that perpetuity infallibly appertains to both these places.

Certain consideration of Eternity.

A Vast Sea of amazement may eternity be esteemed, that neither can be bounded for its extent, or fathomed in its depth. For if a man were enjoyned but to drive a Snaile to the furthest part of the Indies, over a thousand interposing Rocks and Mountaines; or should be obliged to drib all the waters upon earth onely by one drop after another, giving to each a yeares space; yet might there be some hope in time to accomplish these stupendious labours. But this never to be ended season carries with it such an incomprehensible extent, that all the art and knowledge of this world can procure no other definition thereof, but onely to give it a name, whilst the consideration may be said to stupifie all memories and capacities. So that, I say, miserable man may be the subject of all compassion, and the very object of every wonder, that to purchase the possession of some few trifles here upon earth, which in truth are rather nothing at all, onely for one minuts space, or breath of time in consideration

ration of Eternity, doth not onely lose the fruition of these excellent and everlasting benefits so largely mentioned, but also most inconsiderately and desperately doth cast himselfe headlong into a darke and deepe Dungeon, where there is nothing to be expected but everlasting sorrow, and not any thing to be felt and endured but infinite torments; and that not for a yeere or an age, but for ever and ever, without end. Since the walke of eternity may be said to resemble a person going round about continually in a circle, wherein is to be found no termination or hope at any time to finish the journey; for if we could number every sand of the Sea, and reduce them distinctly by way of Arithmetick severally into so many ages, yet altogether being computed with Eternity, they will not admit of so neere a comparison as the least graine of mustard-seed in magnitude with the huge circumference of the whole world: Much lesse are twenty or forty yeare of mans life to be valued in consideration of that infinity of time, or rather that time that is not at all finite, either in effect or apprehension. Besides, if we had our own wishes, to sit alwaies proudly upon a commanding Throne, beyond either the reach of envy, or the hazard of accidents in the interim, pulling down this man, and exalting whom we please, with each single word; as also accompanied entirely with all other worldly felicities could be devised: yet a little sleepe when it were necessary, (which is no other then a figure of death) must again retire us into our solitary chamber, there to converse with privacy; which certainly in that

necessity

neceſſity would give us more content and ſatisfaction, then the apprehenſion of our exceſſive greatneſſe and power. Wherefore, I ſay, if all that we can deſire will not prove conſtantly pleaſing upon earth, what may we think of the ſmall time we have to enjoy any thing here; our lives being but as a flaſh of Lightning, that appeares for a moment, and afterwards goes out for ever. Certainly if that great Egyptian Monarch were mortified in his thoughts, by the turning only of his Chariot wheele, reflecting by that motion upon the inconſtancy of fortune; there is no doubt but much more he did conſider the ſhortneſſe of the ſpace, any thing could be enjoyed in this world. Tis true however time ſhall never be finiſhed, yet our ſelves muſt be quickly at an end; our lives continually waſting like a Candle, though with a ſeeming kinde of ſecurity we take our reſt and never thinke upon it; for every day, if we would but ſeriouſly conſult our looking-glaſſe to that purpoſe, we ſhould to our griefe no doubt perceive new gray haires and wrinkles to encreaſe, both without our privity, and againſt our wils. When we look back to our yeares paſt, we think them nothing, yet are we ſo fooliſhly tranſported with the vanity of preſent poſſeſſions, that although we have not neere ſo many behinde to come, yet for that ſhort time onely to enjoy a few painted pleaſures, though in our decrepit age, we are perſwaded to hazard, or rather to leave in deſperation our eternall condition hereafter. Nay put caſe it might be ſomething doubtfull, whether there be any Hell or Heaven, or no: yet certainly

it cannot be but an extraordinary madneſſe, to venture upon ſuch an experience in the future; eſpecially when in the preſent we gaine ſo ſmall a benefit to our ſelves, as are the poſſeſſions of all theſe worldly vanities we ayme at, that have in them neither reality nor continuance; neither doe they ſo much as aſſure us here, what part of them we ſhall be able quietly to enjoy; for oftentimes we finde our ſtate ſo miſerable by reaſon of ſome accidents or other, that not ſeldome we are provoked to wiſh our ſelves dead as being weary of life; and yet all this while we have not ſo much wiſe foreſight as to conſider, that probably we are in danger, to enter into ſuch a condition preſently after the breath is out of our body, that is intolerable to be indured, being alike laſting as violent. Another kind of prepoſterous and deplorable vanity I muſt ſpeake of, which is to ſee, how many people will venture through raging flames, with almoſt no poſſibility of eſcaping death, onely to gaine a little idle fame in the future, or ſome ſmall breath of praiſe in the preſent; and yet when they ſhould offer themſelves to any manner of auſterity or hardneſſe, for the gaining of eternity, they ſeeme to be either without courage or motion. O inſenſible ſtupidity and weake faith, wholly directed by ſenſuality and ignorance, to the greateſt confuſion and folly can be imagined; when as after one minute, that the laſt gaſpe is paſt, we ſhall be no more mindefull of what fame we purchaſed in this world, then if we had never been born at all, unleſſe it be to our further puniſhment, for that in our life-time we did not rightly make uſe of thoſe naturall faculties,

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that God Almighty had bestowed upon us for our own good and his service, which being discreetly employed might have been beneficiall both to our selves and posterity: what shall we thinke also of some men reputed Philosophers, that have pretended to a certaine kinde of eternity in shew, however they thought of nothing lesse in effect: which appetite appeared apparently in the disposition of *Marcus Aurelius*, that great and esteemed wise Emperour, who in his life time and prosperity, seemed to contemne all earthly concernments, as most vaine and idle considerations, and to that purpose often wished for death, as he said to free him from the accidentall miseries of this world, though when he was really arrested by that unwelcome messenger, his faithfull & trusty secretary, had much labour to perswade him to any convenient fortitude at all: which plainely shewes, he was more vain-gloriously taken with his professed opinion before men, conceiving it belike for his greater honour to seeme to contemne death, then that either his heart was free from naturall affections of living longer here, or that his thoughts were any way transported with a desire of any other being at all, as either perhaps not believing any such thing, or else was most desperately loth to foregoe the possession of what he enjoyed already: In like manner, there was another Philosopher, who being in a ship ready to be cast away by a sudden storme, notwithstanding he had preached most violently to the Marriners, not onely of the contempt of death, but of the vanity of life; did nevertheless expresse by his countenance an ex-

treame feare and terrour: whereupon after the tempeſt was paſt he was reproved with ſcorne by ſome, for his hypocriſie and cowardlineſſe, in pretending to deſpiſe that, which as it ſhould ſeeme he moſt deſired: to which he quickly made this reply, as having no other way in part to ſave his reputation; that however he ſeemed ſomething troubled, at the apprehenſion of his own loſſe for the preſent, yet it was not becauſe he did not in his thoughts really contemne death according to his profeſſion, but that he conſidered how much the world ſhould be damnified by his deſtruction; when as if a thouſand ſuch as themſelves had periſhed, the matter had not been of any moment at all, in regard of the little commodity was to be made of their preſervation. But however this jeſt ſerved in ſome ſort to ſave his reputation for the preſent, yet it was plaine his profeſſions were contrary to his thoughts: for that people being out of the right way of deſiring eternity, they cannot poſſibly reflect upon the conſequence of ſuch a happineſſe whereby to eſteeme of life and death indifferently enough; ſince their chiefe end, let them ſay what they will, is but to purchaſe ſome worldly conſideration, notwithſtanding all their hypocriticall pretenſions. Tis true many great Philoſophers in former times appeared to adore no other God but future and eternall fame; yet give me leave to ſay, that although they might have thoſe appetites living and being in proſperity, yet it was chiefly, if not wholly upon the matter, to reap the benefit of ſuch an opinion here during their naturall lives. As for example, we ſee

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many raiſe ſtately mountaines, endeavouring thereby to continue and eternize their memories upon earth; yet the neerer they draw to their deaths, thoſe ambitions become cooler, untill at laſt perhaps in the percloſe, they abſolutely quit and forgoe all thoſe vaine cogitations, and betake themſelves onely (if they be not religious) to things belonging to fleſh and blood, which is eaſe, reſt, ſleep, and the like, leaving apparently thoſe hot vanities of fame and ambition to younger people, that have ability of body to make uſe of ſuch mentall delights, as having longer time to enjoy them. Which ſhews evidently, it is not alone eternity they ſeek, either in fame, remembrance, or what you will elſe to that purpoſe, but rather preſent and humane content inwardly, as long as they live in this world, imagining they ſhall be thought brave perſons hereafter. Which, however it ſeems to have reference to the future, yet well conſidered, it is nothing but a naturall ſatisfaction, they propoſe to their own apprehenſion, how much they ſhall be honored after their deaths, ſuppoſing alſo thoſe that converſe with them doe believe abſolutly the ſame; which opinion, as I ſay, they violently deſire to enjoy, as long as they live here. For we finde by experience, that ſuch people as make their laſt wils and teſtaments, being in perfect health and ſtrength of body, deſigne huge matters for their funerals; but thoſe that diſpoſe of their affaires, being ready to yield up the Ghoſt, onely take care for a convenient place without much pompe, where they may be buried. All which are but further teſtimonies of demon-

demonſtration, that onely the ſenſualities of this world, whether they be in meere opinion, or belong to other naturall appetites, take mens deſires more then any manner of eternity whatſoever. In ſo much as all may be reduced onely to the violent coveting of poſſeſſion, however it be of never ſo final a continuance, beyond all future conſiderations whatſoever. Which appeared plainly in the actions of *Alexander* the great, who ſeemed moſt ambitiouſly to court fame and opinion, with an extraordinary aime to ſettle his conquered Empire to perpetuity in all magnificency, whilſt he was living in proſperity; but being upon his death-bed, and aſkt who ſhould be King after him, he was ſo farre from any thoughts of future eſtabliſhment, that as he deſigned no Governour at all over his vaſt Dominions, ſo did he leave every thing in a moſt miſerable confuſion, notwithſtanding he had both probability of iſſue and his own kindred to have nominated: inſomuch as all his eminent Captains and Commanders went preſently together by the eares amongſt themſelves; ſo that within a very few yeeres there was not one of them remained alive, or ſcarce any part of this conqueſt continued entire: Which humour had been well repreſented to this young Princes ambition by the rude Scythians, when their Emballadours told him, that however he ſeemed ſo violently tranſported with victories and ſucceſſe, yet at laſt he muſt be contented with onely ten foot of ground to containe his perſon, and circumſcribe his glory. As much to ſay, when his life ſhould be ended, he would be little the better for his proſperity.

rity. And truly, if the carcaſs of any Prince ſhould be aſked, what felicity it now enjoyes in regard of thoſe paſt honours; if it could ſpeak, without doubt it would make anſwer, none at all. For certainly, men lying upon their death-beds, are either not capable of any thoughts whatſoever, or are buſied with more ſerious conſiderations, then to trouble themſelves to think or deſire what may be the opinion of them and their actions amongſt people after they are gone. However I doe not maintaine the contrary, but that it is moſt neceſſary, or at leaſtwiſe convenient in our humane condition, to endeavour a lawfull reputation, as alſo a fitting memory to be continued concerning our comportments in this life, provided a right end thereof be annexed thereunto. And chiefly for theſe three reſpects: In the firſt place it may be ſuppoſed, that by our noble actions and endeavours we bequeath a laſting legacy of honour and reputation to our ſurviving friends and poſterity, whereby they may be benefited in the world after us by the deſerved fame of our atchievements. Secondly, by the demonſtration of ſuch vertues and perfections, we leave patterns and examples to all in generall, who may the ſooner be enduced thereby to imitate our actions, repreſented to them as a moſt worthy object. And laſtly our deſervings by that means comming to be known to others, and rewarded with praiſe and commendation, they cannot but give encouragement to worthy perſons, to continue in their own deſignes to that purpoſe, ſince themſelves may expect the like benefits, which probably will prove a means to root

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out wickednesse and baseneſſe out of the world by reaſon of contrary effects: for without ſuch principles it is unpoſſible that any Commonwealth can long remaine proſperous. So that in a word, to ſum up all this whole diſcourſe; whoſoever ſeeks any thing but Heaven for his utmoſt and eternall period, is either a foole or a mad man, ſince as I ſaid before, not onely all other things are defective, but the very time it ſelfe when they can be enjoyed in regard of eternity, is not ſo much as the leaſt moment compared with a million of ages. Beſides I may affirm, that all worldly actions at the beſt muſt be buried in obſcurity, and at the worſt they end in miſery and confuſion: for though honour, fame, riches, and the like, are convenient benefits to be ſought by noble diſpoſitions, as well for examples to encourage vertue and goodneſſe, as to avoid ſloth and idleneſſe; yet muſt they notwithſtanding be joyned with abſolute intentions, to procure ſomething more then either earthly ſatisfaction during this life, or a bare hope of a fantaſticall opinion afterwards; ſince eternity will reach beyond the worlds diſſolution, when all things of fleſh and blood muſt end, being ſo ordained by an omnipotend decree, before either nature or time was created. But now that we haue, as I ſuppoſe, ſpoke ſufficiently of Hell, Heaven, and Eternity; Let us a little take a view of this earthly life of ours, that we ſeem ſo exceedingly much to value and eſteem in this world, ſince for it we hazzard all theſe before-mentioned good and evils.

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Conſiderations upon the ſhortneſſe of mans life upon earth, with many other inconveniencies thereunto belonging.

IN the firſt place we may conſider the ſhortneſſe of our time here upon earth, according to the computation of the beſt knowing judgements; ſince by way of purchaſe in any eſtate, there is no Lawyer that reckons another perſons life at above ten yeeres, let his complexion and conſtitution be never ſo ſtrong and healthfull, conſidering the diverſity of accidents, that belong to our humane condition ſo; that dividing this ten yeares ſpace into three parts, we muſt confeſſe one of them is wholly taken up in ſleepe, wherein we poſſeſſe no pleaſure at all; however ſome neceſſary ſatisfaction may be reaped thereby to our tyred and wearied nature; for we remaine as I may ſay all that while both uſeleſſe to our ſelves and to others. Another third part of this time we may give to the croſſes and vexations of the world, with other imployments that muſt be performed, though perhaps we receive neither delight or content by actions of that nature. All which being indifferently calculated, there will remaine to our own proper ſhare and commodity entirely, but a very few yeares, wherein can be fully and totally enjoyed theſe violent deſi-

red felicities of the earth, that ſo much contrary to all reaſon bewitch our ſoules and ſenſes; as onely for the fruition and poſſeſſion of them we in a manner caſt away the very thought of this great and infinite eternity, already ſo largly deſcribed, accompanied by all thoſe incomprehenſible pleaſures of heaven; and runne deſperatly into the danger of enduring ſuch horrid torments, as no Pen can write or tongue can utter. But put caſe notwithſtanding we have allotted but ten yeares to mans life, conſidering all caſualties as I ſaid before of this world, either by plague, famine, warre, feavours, ſickneſſe, or the like, we could enjoy a hundred yeares of durance, which I will be bold to ſay, not one man in an hundred thouſand, doth arrive unto, by any Phyſicke and temperance can be practiſed; yet dividing this terme alſo into three parts, as we have done the former, we ſhall finde that very little of it will bring us that ſatisfaction we may ſuppoſe. As for example, the firſt ſeaſon of our infancy, is wholly ſpent in ignorance and inſtruction, wherein for the moſt part we live (according to our apprehenſion) under ſuch ſubjections, that we receive no contented ſatisfaction in our preſent condition; however I may affirme it to be the beſt time of our delight. If we conſider the middle of our age, we ſhall finde it perpetually accompanied with ſuch care, vexations, and troubles, that they prove continually interruptions and impediments to any content or ſatisfaction our ſoules can entertaine; ſince at the beſt we are alwayes in feare to be deprived of what we have, or too much ſolicitous to gaine what

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we have not. And for the latter part of our time, we have enough to doe instead of expecting delights, to thinke of curing our infirmities, and patching up the breaches and decayes of nature, that are daily made in our bodies by age; like old leaking vessels, who however they may for some time be preserved with much care and paynes, yet can never be made for any use of long continuance. Truly, if we well observe our concernments after fifty (which is the age allotted by that wise Philosopher, *Marcus Aurelius* the Emperour, for man chiefly to begin his misery) we shall finde it wholly debarred from any manner of constant felicity; as for example, if we have no children to succeed us in those worldly fortunes and honour, which we so much labour for in this humane life, certainly it cannot but be esteemed no small defect to our condition; neither are those apprehensions to be blamed in us, when as we have for a patterne the example of that holy man *Abraham*, who complained, being extreamly sensible of such a crosse, that the steward of his house was to be his heire, for want of naturall posterity; for if this good person apprehended it as a cause of affliction to his thoughts, much more must our exceeding weake frailty be moved with the consideration of the other side, if we have children given us by God Almighty, according to our wishes, yet want we not daily perturbations in our minds, lest they might miscarry at one time or other by reason of worldly accidents; considering the many chances that hourely happen to all manner of conditions; and of the contrary, if they prove untoward

and disobedient, answerable to the customes of the age, what greater crosse can possibly afflict our thoughts or torment our rests, which perpetuall vexation at last, may constraine us perhaps a thousand times to wish they had never beene borne to their own destruction and our griefe. Of the other side, if our delights be chiefly in friendship and conversation, how soone may that esteemed felicity be taken from our possession, either by suddain jealousies or froward accidents, when we least expect the unhappinesse; if the gaining of riches best please our appetites, though we have imployed many yeares in the acquisition of golden mountaines, either warre, oppression, or some law-suite or other may soone deprive us of all we have, and cast us into an unrecoverable and desperate poverty, since our affaires depend upon the will and intentions of men, wicked and uncertaine. For truly either our owne servants may betray us corrupt judges undoe us, or our debtors prove banckrupt, all which often happen, and then quickly vanisheth away all our esteem. Besides a hundred other casualties that cannot be mentioned at present, because not thought upon. Now, I say, if these perturbations and casualties be incident to the best and most solid time of our humane condition, when as our bodies and understandings are most in vigour, to enjoy earthly felicities and content, what may we thinke of our decaying and criped age: when as we shall see our teeth dayly, to drop one by one from our hollow jawes and dryed gums, untill at last we have none at all left, for our necessary use and commodity. Our

eyes

eyes in like manner by degrees to grow dim, having onely their faculties preserved a while by spectacles and other meanes, untill at the length we become starke blind, leaving us in a posture uncomfortable, since we are sure never more to behold the glorious Sunne or the cheerfull dayes light, and for our legs they will appeare rather like small stalkes of withered plants, then convenient or substantiall supporters of our weake bodies, which must necessarily be assisted by crutches or some other artifice, to helpe us in our motion from place to place, whereby the best to give us a little ease and recreation, whilst we are able in any sort to crawle upon the face of the earth; and however this helpe may serve for a while to supply the defects of decaying nature, yet in the end our beds or some solitary couch being overburthened with Catars and Rhumes must be the onely receptacle of our age and infirmity, where perhaps we shall converse with nothing but excessive pain and melancholy thoughts, as a neere preparation for our graves, to which station it may be doubted scarce a tear shal accompany us from the eyes of any of our friends, imagining we have had a sufficient time of being in the world; whereupon I must here remember the custome of the Indians, who used to put to death such people amongst them, that by reason of their extraordinary age, were thought past action and imployment, which testifies that even Barbarians themselves, apprehend nothing but unhappinesse in our last continuance. Now I say if this condition apperteine, to those that have been the greatest darling of fortune, and prosperity in

this

this world; what may we judge of such, that during their lives have had nothing but troublesome passage, concerning their affaires in the whole course of their time, as it were still conversing either with want, imprisonment, diseases, or some other apparent afflictions of this life. Alas if we consider but the poore husbandman, that doth not onely continually toyle, for a contemptible subsistence, in heat and cold, in wet and dry, but is oftentimes in danger to be plundered of all he hath, and not seldom loseth his own life in defence of his small family, by the violent oppressions of mercilesse souldiers; we may imagine his trouble and vexations give him no great cause of felicity. In what a miserable and horrid condition is a Galleyslave, however he be endued with the same nobility of soule, as the greatest and mightiest Prince upon earth. Certainly the beggers that goe from doore to doore spin out a life in outward appearance of sufficient misery and vexation, notwithstanding they neither hope nor expect any other. And truly, however some few persons may seem to be in a more prosperous condition, yet considering the uncertainty of what they possesse, and the impossibility of coutinuance without change and alteration, they are not to be esteemed very far from them in unhappinesse. For although perchance we may look with eyes of envy upon many glorious Potentates in the world, yet if their thoughts perhaps were truly examined, we shall finde multitudes of vexations depending upon their condition, to the destroying of all certaine content: for what Prince was there ever yet, that com-

commanded ſo intirely proſperity, that hath not often been troubled with naturall infirmities, as the ſtone, gout, and the like; to free himſelfe from which paine, perhaps he would willingly have parted with much of his Dominion, if it had been poſſible, to have procured ſuch a redemption at any price. How many people againe are born blinde, dumbe, and deafe, with other notorious imperfections of nature, that render them contemptible in the world, and yet are as greedy after the appetite of living long, as thoſe which enjoy moſt felicity; which ſhews, that it is not the reall fruition of any earthly delight, that gives us occaſion to value our being here, but meerly a ſenſeleſſe ſtupidity of fleſh and blood, that makes us covet we know not what, without the ſoules conſideration. Withall, if we but look at the chances, accidents, and misfortunes of many glorious Monarches, we ſhall have cauſe little enough to depend upon the certaine happineſſe of any condition whatſoever. As for example, the Emperour *Morisius*, being in poſſeſſion of as much proſperity as could be deviſed, of a ſudden in his greateſt Majeſty was ſurprized, by the conſpiracy of a baſe and barbarous fellow of his Army, and preſently brought bound before his inſulting preſence, where on his knees he was conſtrained to behold the cruell ſlaughter of his deare wife and all his young children one after another, untill at laſt himſelf made up the doleful Cataſtrophy, as a period to his affliction and miſery, whilſt his worſt enemy in the interim was proclamed before his eyes. Againe *Bagazet* King of the Turkes that brought three

hundred

hundred thouſand ſouldiers into the field againſt *Tamberlin*, was that very day taken priſoner with all his glory, and preſently ſhut up in an Iron-cage, to be made a ſpectacle of wonder and contempt to all the world, where not long after he ended his dayes violently by his own hands. We may alſo in this place remember, the ſudden misfortunes of the late Queene of Scots, that was a young brave and beautifull Princeſſe married to the King of France, yet notwithſtanding, within a few yeares returning into Scotland, to take poſſeſſion of her native Kingdome, ſhe was brought to ſuch confuſion, by the treaſon of her owne naturall ſubjects, that Flying into England for aſſiſtance againſt their rebellions, ſhe was betrayed and caſt into priſon, where ſhe remained untill ſhe loſt her head upon a Scaffold, in the view of all the people, without having ſo much as one ſword drawne in her revenge, though ſhe was allyed to moſt of all the powerfull Princes of Chriſtendome.

If we looke alſo at the glories of *Herod* the great, who ſeemed fortunate and proſperous beyond meaſure in this world, yet we finde his life ſo mixt with ſuch intolerable croſſes and vexations, that he was not onely induced to the ſlaugher of his moſt beloved wife and naturall children, to maintaine his Crown in ſafety againſt his ſuſpicions, but towards his laſt end was in that fearfull manner tormented with paine and griefe, that one time in a certaine deſperate humour calling for a knife to paire an apple, he would have killed himſelfe, if he had not beene ſuddenly prevented, by ſome of his friends

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and servants. We read also of a Duke of *Urbin*, who was esteemed by all that knew him a Paragon of nature, for his excellent abilities of minde, and composure of body, and run on a long space with a most fortunate successe in all his actions, both in war and peace; yet almost in an instant no man knew how, he was so exceedingly cast down with diseases and infirmities, that he became a subject of pitty and compassion, not being able to stir one foot, but as he was carryed from place to place in a Chair, but for a more ancient and authentical testimony of the uncertainty of worldly honours and happinesse, we may cast our eyes upon the fate of wicked *Haman* in the holy Scripture, who notwithstanding he had the absolute command of a hundred and twenty Provinces, was so tormented in his thoughts, because a poor Jew would not adore him, that he not onely procured thereby his own shameful death upon a pair of Gallowes, but also was an eye or an ear witness of his childrens slaughter, though himself was forced to worship in person, that very man whom he most hated and despised.

Last of all, I will mention *Charles* our late King, who for some yeers appeared to be the envy of Europe, not onely for his prosperous glory, and happinesse, but in regard also of the numerousnesse of his private family, yet the wheel of fortune suddainly turning upon him, he was, as I may say, in an instant thrown from his Throne, separated from his wife, deprived of his children (being the chief comforts of humanity) and forced to undergo a long, tedious, and hatefull imprisonment, until in the end he lost

loſt his life like his Grand-Mother, before his own Palace gate, as a greater teſtimony of the ignominy that was intended his perſon and dignity. Which in my opinion, are teſtimonies with many others, ſufficient to ſhew the little certainty of all temporary felicities; however, for the moſt part we are prepoſterouſly carryed away beyond wiſdom, and with too violent paſſion, to ſacrifice for this brittle poſſeſſion, not onely all our hopes of eternal happineſſe, but even as it were deſperately, as I ſaid before, induced to run into thoſe black and terrible flames of fire, that can never be quenched. Which truly is a ſtupidity (if rightly conſidered) of ſo tranſcendent a nature, that nothing but the infinite malice and ſubtility of the devil is able to create in peoples deſires and underſtandings. But however theſe conſiderations might perſwade man, to ſome kinde of diligent care of vertue, for his benefit and preſervation, yet I finde a certain inſenſibility ingraffed by theſe times in many perſons imaginations, though in outward moral converſation, they ſeem to be competently honeſt, that they have ſo laid aſleep their Faith and confidence concerning God Almighty, that they cannot be confirmed in his goodneſſe, mercy, and juſtice, ſo far as to expect with any manner of patience the end and ſucceſſe of things, for no other reaſon then becauſe they ſee oftentimes many Athieſtical people, to proſper a long ſeaſon in all worldly honours and glory; whilſt of the contrary, thoſe that are religious and good, undergo nothing but afflictions and miſeries, apprehending as if Gods indignation were againſt

his

his professed servants in all the course of their lives: but though to this Argument, I might make a convincing Reply both from Scripture and other unanswerable reasons grounded upon true piety, by which principles, all our actions and thoughts should be governed, yet for that I intend a greater brevity to rectifie in some sort such persons beliefs and settle their judgements; I shall onely relate a short story (as I conceive) something to the purpose, but whether true or figurative makes no matter, since the application is very proper to shew, that Almightie Gods wayes and determinations are not to be understood by us upon all occasions; onely I must aver by this example, it is our duties to observe his Injunctions, notwithstanding all humane obstacles; in every thing leaving the issue to his inscrutable decrees, which for the most part, however will be accompanyed with his mercies, if we have humility and patience enough to attend upon his pleasure that must be performed do what we can.

A moſt full, though figurative ſtory to ſhew that God Almightyes wayes and inſcrutable decrees are not to be comprehended by humane fancies.

IT was, as we may probably imagine, in the primitive times, that a religious perſon living in the Deſert, being ſomething unſatisfied concerning the wayes and the judgements of Almighty God, as I ſaid before, in this world, ſeeing many wicked men proſper in their affairs, with a certain kinde of ſmiling felicity, whilſt other people of a vertuous life and conformity in their manners, underwent nothing but croſſes (for the moſt part) in all their actions and deſignes, deſired in his prayers by reaſon of theſe conſiderations to be made more particularly acquainted with the myſteries of Heaven concerning theſe things that trouble his thoughts. Wherefore, upon a day being at his devotions, it was revealed unto him, that however he ſeemed too preſumptuous in thus tempting God, and not reſting ſatisfied with proſecuting the duty of his own condition, with leſſe curioſity, yet his requeſt notwithſtanding was heard and he ſhould be ſhortly fully cleered in his doubt, commanding him in the interim to be patient in his expectation, reſting as I may ſay, in ſome ſort ſatisfied with this Revelation

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and injunction. After some few weeks he became sa-
luted of a suddain by a beautiful yong man, to his no
small amazement, who told him he was come as a di-
vine Messenger to inform his knowledge, and instruct
his belief, wherefore bid him without delay to pre-
pare himself for a journey, that he was to make in his
company and under his conduct, the sequel of which
as he said would fully content his expectation.
The aged Father without either any manner of re-
sistance or much more circumstance, then onely ta-
king a staffe in his hand the better to support his
weak steps, followed him out of his Cell; and in
this posture they prosecuted a journey, that conti-
nued them travelling the whole day, till at last the
shutting in of the evening bringing them into a
small Village, they were entertained in a house for
their nights repose, where they found both kinde
and competent entertainment, which conveniency
gave them satisfaction, until the early Sun the next
morning warned them to provide for a new voyage;
for taking leave of the Master of this habitation,
they went out of doores; However, in the interim
the young man took up a silver Goblet and put it up
in his Satchel, to the wonder of the old Hermite,
since it appeared to him to be a strange example of
justice and gratitude. But nevertheless, for that
he had resigned his will to his conductors discretion,
he took no notice outwardly of the seeming theft.
And in this manner again prosecuted their course
for the length of another Summers day. But the
night at last as the former approaching, and they
seeming both weary of their tedious march, they

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entered into another lodging, wherein their treatment appeared far different in every respect from their past entertainment, not onely in that they wanted the like accommodation, but were also reviled with harsh and barbarous language, to their no small vexation and discontent; and yet the young man at his departure with many kinde words bestowed upon the owner of the house the silver Goblet, that before he had taken from the other party; which probably did not a little increase the admiration of his aged companion, though he was resolved not to question any of his proceedings, until a further issue might be had of the businesse. And so proceeded on both to a new journey and more experiments, however these deportments, as I said before, seemed strange examples of justice and goodnesse for edification. Which contemplations gave entertainment and employment to the old mans thoughts, until they found that another retirement was necessary both for their bodies and mindes; and to this purpose entring into a fair Town, they were soon met by a most courteous Gentleman in the streets, who perceiving them to be religious persons told them, no place but his own house should give them reception and welcom, and to this purpose, accompanied by many of his servants (for he was a person of great quality) he conducted them to his Palace, where they found such welcom and reception, as might have befitted Princes of extraordinary dignity and extraction, which continued them with wonderfull satisfaction till the next morning, that their occasions called them again, to the perfecting

of

of other adventures; wherefore taking their leaves with many thanks and a great deal of humility, the Nobleman ſeemed to commit them to Gods protection and their own intentions, however when he was parted from them, they continuing ſtill in the Hall, pretending ſome other neceſſary accommodation belonging to their own private affairs, the young man of a ſuddain perceiving a child lying in the Cradle aſleep, who was the onely ſon and heir of that noble family, preſently ſtept to the infant, and violently ſtrangled him with his hands, and winking upon his fellow traveller as a teſtimony of deſired ſilence, he ſecretly ſtole out of the houſe. Which cruelty raiſed ſuch ſtormes and feares in the old mans boſom, that he appeared half diſtracted with the ſeeming wickedneſſe of the fact. But though he was tranſported with an amazed grief, yet he followed his bloody conductor, ſomething doubtful of thoſe Revelations he had received from Heaven; nevertheleſſe, upon better recollection, he reſolved neither to queſtion his guide nor flie from his protection, for that his faith proved ſtronger then his paſſions. Which once again put them into their uſual poſture of travail, until going over a narrow Bridge and meeting another paſſenger in the way, with a kinde of rude and harſh encounter the young man that went a little before, inſtead of giving the traveller friendly and courteous paſſage, tumbled him into the water, who after ſome fruitleſſe ſtriving with the waves, at laſt in their ſight yeelded up his life as a teſtimony of the worſt oppreſſion, whereat the young man onely laughed heartily, as if he had

beheld

beheld ſome object of pleaſure, when as he had perfonned an act of moſt barbarous cruelty, and thus careleſly went on ſtill his journey to the almoſt confounding of the old mans thoughts, notwithſtanding his former reſolutions. But long they had not journied in this manner, before they met another perſon violently proſecuting his voyage, who deſired them for the love of God to direct him towards the readieſt and neereſt way to the next Town, for that, as he ſaid, moſt of all his worldly fortunes conſiſted in his ſafe and ſpeedy arrival before night, ſiince the Sunne now ſeemed almoſt ſet; yet the young man according to the appearing effects of his wonted charity, inſtead of fulfilling the poor mans pittiful requeſt, directed him a clean contrary way to that he deſired, by which means he was probably endangered never to come to the place he ſo earneſtly coveted; at which ill-natured falſhood the old father another time caſt up his amazed eyes to Heaven, though without reproof or contradiction, and followed ſtill his leader, which ere long brought them to another Inne for their nights repoſe, though entring the houſe, they could ſcarſe finde out any lodging at all, by reaſon the rooms were taken up and filled by multitudes of debauched rude and barbarous thieves, nevertheleſſe the young man was ſo far from having any more care of the aged father, rather ſeeming weary of his longer converſation, that he preſently addreſſed himſelf unto them, and at laſt ſtrook into a moſt intimate acquaintance with thoſe robbers and murtherers, where he continued roaring and drinking all night without intermiſſion

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or having, as I ſaid before, the leaſt ſeeming care of his welfare and conſolation, whilſt he poor man was forced to continue in the Chimney-corner, onely comforted with a few Prayers of his own, which earneſtly he offered unto God Almighty to appeaſe his wrath, hearing ſuch blaſphemies uttered againſt his holy name. However theſe exerciſes endured untill the next daies light ſummoned them to a new journey; as alſo invited, or rather provoked the villanous thieves, each to ſeek out ſome corner or other whereby to take their neceſſary reſt, although the night before they had all determined to quit the habitation, for feare of ſome ſudden ſurpriſe by the Officers of the Countrey, in regard of many wicked robberies they had lately committed, with other murthers. And thus again the old man and his companion fell anew to their travels, having quitted that helliſh habitation, which laſted untill they arrived at the walls of a great and mighty City; where they found, to their amazement, one Divell aſleepe at the gate, which proved an object of conſideration to the eyes of the old man, who rather expected a multitude, if any at all, to guard the paſſage and entrance of ſuch a proud Town, that ſeemed to ring with nothing but noiſe and confuſion the practices being onely intollerable luxury. But paſſing further, leaving the Divell at his reſt, with an intention to finde out ſome convenient lodging for their repoſe; at laſt they came to a moſt poore and needy Monaſtery, where notwithſtanding entring, although they could perceive nothing there profeſſed, but Faſting, Prayers, Mortifi-

cations, and the like; yet they found in every corner multitudes of divels, all extream wakefull and vigilant, insomuch as *Lucifer* seemed there to keepe his chiefe and royall Court, as if not to be delighted with any other habitation; which truly did again exceedingly amaze the consideration of the old Hermit beyond beliefe and imagination, by reason the sight appeared so wonderfully to outgoe his expectation.

But however with these extravagant and distracted thoughts, the aged father was conducted to his Cell, there to be necessarily reposed untill the next day, since his body seemed in a manner to be tyred out with his hard and tedious journey, and his mind no what lesse wearied by the strange visions he had beheld in his travaile; which may be conceived, gave him not that rest that was accustomed to refresh his Spirits in the wilderneſſe, being free from such diversity of imaginations. However after a very little sleep, waking very early in the morning, he was suddenly saluted by the young man, that had been his companion with this unexpected language, when his thoughts were preparing for a new journey: You must know, said he, I am an Angel sent by Almighty God, not onely to shew you these mysteries that passed in our travels, but according to your desires and supplications, to let you see more plainly his divine waies and inscrutable judgements, sometimes happning against all appearance of humane sense and reason, though alwaies tending to good and profitable purposes, if mans unhappy condition could make use of the benefit; which often

times

times he doth not doe by reason of the corruption of his depraved nature, and the want of that competent grace his diligence and religious industry should have purchased at Gods hands for his advantage. To which effect therefore be advertised, that this figurative story is thus meant for your better confirmation: The first man at whose house we hapned to lodge, that gave us seeming kind entertainment with all humanity (from whose possession however I took a Silver Goblet at our departure) onely signifieth men competently good in this world; upon whose condition notwithstanding God Almighty is pleased to lay earthly affliction, by may considerable losses, whereby the better to retaine their actions and desires in a moderate temper: And therefore not seldome bestows their goods upon people lesse deserving, which is plainly demonstrated by the other rough and harsh personage, unto whom I gave the Goblet, though he could no way claime any just or deserved right thereunto; it being all the benefit such shall receive either in this world or the next, by reason of the small portion of grace their covetous and ill-natured actions have purchased at Gods hands; notwithstanding they may not be esteemed the wickedst sort of men. Next concerning the Nobleman, who appeared to our apprehension both rich, religious, and courteous; by him may be figured those persons, who joyn devotion with the glory of this life, without any intention in their minds either to offend God, or prejudice their neighbours; however lest they may be too much transported by degrees, with any over-

violent desires and objects of this world, as children, honour, or the like, God Almighty is pleased oftentimes to take away the occasion, by depriving them of something they most esteem, which is signified by my private destroying the life of that good mans onely sonne and heire, in regard he seemed to have placed too much passionate appetite in the contemplation of his earthly succession; which considerations oftentimes distracted his thoughts, from the necessary cogitations belonging to his salvation. Again, the Traveller we met upon the narrow bridge, that I seemed so uncharitably and inhumanly to overthrow was at that time going to perform a wicked action, that would indubitably have cast away his soule, unlesse it had been prevented in the interim by his sudden death: wherefore the intention being foreseen by the providence and mercy of God, I was by his goodnesse commanded to that office and execution. And for the other party that so passionately begged our direction in his journey, I was constrained to turne him out of his right way, to avoyd his falling upon many bloody thieves that would not onely have robbed him of his money, but also have taken away his life; which onely that happy diversion changed into prevention and safety. And now concerning the mystery of those blasphemous *Bandits* we met in our last Inne, in whose company I appeared to take so much complacency and delight, I did that onely to retaine their persons the longer in that place (who else would have quickly departed) as foreseeing the next morning they should be apprehended

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by Officers of justice, which else they would avoyd, and so consequently followed their deserved and condigne punishment, not onely in recompence of their many hainous wickednesses, but for the more entire preservation of the honest Countrey people, that would have suffered by their escape infinite damnage, and many injuries, in regard of their violence and oppression. But now last of all, to come to the explanation of this great, riotous and vicious City, confused with noise, and replenished with extraordinary glory and splendour, at whose gate we found onely one Divell asleep, though the manners & comportment of the inhabitants seemed to be governed by the directions and instigations of millions of infernall spirits. You must know that however their multitudes of wickednesses may pretend to all Hellish conversation, yet *Lucifer* finding there is so little need of diligence, to corrupt their conversations, already sufficiently depraved to his purpose, being drowned also in security, imployeth his chiefe care and industry for the perverting of this poore Monasterie, which he very well knows is imployed night and day in nothing but Prayers, Fastings, and other extraordinary mortifications; wherefore, and by reason of which, it continually warres against the power and deceipt of his infernall Kingdom; so that necessarily it behooveth him to that purpose, to imploy all the instruments and subjects he can possibly to undermine the thoughts and actions of these godly and painfull people, being the onely cause that so many Divels in every corner are to be found in this simple habi-

habitation to your wonder and admiration.

And thus according to my duty, since I am commanded thereunto by the will of Almighty God, have I not onely shewed you these mysteries in our journey, but thereby explained and proposed to your condition, henceforth to rest absolutely satisfied with the Decrees of Heaven concerning his proceedings in humane affaires, notwithstanding how contrary soever they may appeare to your appetite or conception; for having sufficiently revealed principles of religion, whereon to ground your faith, and to direct your actions, you need no more for your salvation and morall conversation. To which purpose I must again tell you, and conclude with this saying, that as the intention of Almighty God is one thing, and the waies of man oftentimes another; so are you obliged to leave off your curiosities in that behalfe; and with these words presently vanished from his sight.

As I suppose this relation well considered may be of sufficient force to perswade any persons reason, to the conformity with Gods will in all things, without examining the mysteries of his secret judgements; so of the other side, however sometimes they appeare strange to our apprehensions, yet is he alwaies mercifull and just in the execution of his intentions; which for the most part are very good and profitable for our condition, if we have grace and confidence enough to make use of the benefits of such determinations; since he is accustomed to turne those things that seem most against our desires and naturall appetites

petites, into the greateſt bleſſings that can poſſibly be imagined. As of the contrary, the very delights that moſt pleaſe our fancies in this fraile life, though they may ſeem lawfull of themſelves if they were not prevented, not ſeldome become obſtacles to our greateſt felicity, or entertained by overmuch paſſion prove deſtructive to our humane and eternall affaires. But for the better confirmation of theſe points of duty, and becauſe examples are the beſt inducements to inſtruct any mans beliefe, and ſo by conſequence to invite his actions and endeavours, I ſhall in this place make a relation of a ſhort ſtory, which however it it may be thought but plain and ſimple, yet in my opinion is extreamly convincing to our purpoſe, which I have read to be after this manner.

There was a principall and wealthy Citizen, having but one ſonne in the world, had occaſion to ſend him with his onely brother by ſea, into a farre Countrey, to make good ſome neceſſary traffique. But this Gentleman in the interim apprehended, as he had good cauſe, the danger and hazzard of the journey, wherefore preſently after his ſonnes departure, he went to the Biſhop of the Town (being a very holy man) and earneſtly deſired him he would be pleaſed in his daily devotions to remember his friends voyage and proſperity; and to this effect, to render his wiſhes more pleaſing to God, beſtowed upon the reverend father, a very vaſt ſumme of Gold, to be imployed to what uſes he would thinke fit concerning charitable deeds, towards the obtaining of his requeſt. The good Biſhop interpreting his

Another ſtory much to the ſame purpoſe.

his inward intentions by his outward bounty, not believing such a liberality could proceed but from a religious confidence in God Almighty, not onely promised him his best assistance, in his holy exercises, as he should have occasion continually to perform them, but at that very instant fell down upon his knees, and earnestly besought God to favour the Gentlemans request; after which he dismist him full of assurance and joy. However this encounter being past, it was not long before the pious Citizen, not onely heard newes of his sonnes death, but also of casting away of the ship, wherein was contained in a manner all his wealth and subsistence. When these unfortunate tidings came to the sorrowfull eares of the religious Patriarch, who had received the Gentlemans money, he knew not which way to turne himselfe both for shame and griefe: Nevertheless putting his chiefe trust in God Almighty, after he had continued a long time at his prayers, he resolved again to visit his benefactor, to try what consolation it was possible for his presence and perswasions to afford him after so great a losse, which had probably brought upon his present condition a most wonderfull affliction, but notwithstanding he used what admonitions and other pious instructions were necessary for the season, yet were they all too little seemingly to ease a heart so much overwhelmed with despaire and sadnesse, insomuch as the Bishop was forced to return without that wished satisfaction he desired, being also in a manner confounded in his own thoughts, considering the unfortunate successe of his

his endeavours, ſo little anſwering the others intentions of piety and goodneſſe. However he never left ſoliciting God Almighty daily, according to his cuſtom, in his behalfe; untill it fortuned one night, after the diſtreſſed Gentleman had wrought himſelfe into ſome ſlumber by the toſſing over of many troubleſome and vexatious thoughts in his unquiet boſome, he imagined to ſee the holy Biſhop to ſtand before him, uttering theſe words in diſtinct tearms: Know, ſaid he, that thy charity and afflictions have not been forgotten in the ſight of God, whoſe property is alwaies one way or other to look upon his ſervants in griefe and anguiſh of mind; to which purpoſe I am to tell thee, that although thy ſonne be really dead, yet his miſcarriage proved ſo happy to his condition, that if he had again returned ſafe into thy protection, he had been certainly and eternally damned, whereas now he is placed in heaven amongſt the bleſſed with all joy and ſecurity. But for thy ſhip, with thy brother, plentifully laden with aboundance of rich commodities, they are ſo farre from being caſt away, that thou ſhalt ſhortly receive them into thy wiſhed poſſeſſion, without any manner of loſſe or detriment. Whereupon *Phelochriſtus* (for ſo was he called) waking out of his ſleepe, found himſelfe not onely exceedingly comforted, but almoſt cleared of all his griefe, and with theſe thoughts and cogitations went inſtantly to the holy Patriarch, and there throwing himſelfe at his feet, declared his viſion in every particular; as alſo gave infinite thanks, that God Almighty, who (as he ſaid) had more ſhewed his mercy in his cha-

ſtizement and puniſhment by this very accident, then formerly he had done in beſtowing upon him ſo many worldly bleſſings and proſperities, and from that time forward remained moſt contentedly ſatisfied. By which diſcourſe may be gathered, not onely the determination and purpoſes of Almighty God, though often kept from our knowledge in a hidden and myſterious way, but ſheweth in like manner to a confident ſoule, that it is ſtill in his power when he pleaſeth to give our hearts content after never ſo many deſperate croſſes and afflictions; for however he doth not alwaies grant our deſires, ſince they may not be convenient oftentimes either for our preſent or future condition; yet moſt commonly if we have ſufficient beliefe and aſſurance in his goodneſſe, he doth uſe to change even the nature of our appetites themſelves, making that appeare delightfull to our apprehenſions, that before was terrible and diſtaſtfull: And ſo by a contrary conſequence, in eaſing the mind he diverteth the griefe, never laying upon our fraile natures a greater burthen then we are able to beare, unleſſe we deſtroy our own ſtrength by over much impatiency, and reſpecting againſt his will and commandements, too violently worldly things, which in truth is onely the occaſion of all our miſery and inward vexation: Since it is not the accidents themſelves that procure the ſmart, but onely the want of bearing them rightly, which certainly cannot be well effected, but by an abſolute reſignation of our wils in every thing, into the hands of Almighty God, who can and will diſpoſe of our perſons and actions

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to the greateſt advantage for our own good, if we reſolve to comply in this manner with his pleaſure, as it fared with holy *Tobias*, after the end of all his croſſes and miſeries; to which purpoſe we ſhall make in this place as a moſt excellent pattern and example, ſome relation of his life, ſufferings, and patience, accompanied by his extraordinary confidence in Gods mercies and protection.

The wonderfull confidence of old Tobias *in the mercies of Almighty God.*

AS it is recorded in Scripture, that from his very childhood he ſerved God with all his heart, not onely when he was in freedom and proſperity, but alſo when he ſuffered poverty and oppreſſion, ſo is it in like manner mentioned, that he was ſo far from contaminating himſelfe, when others worſhipped Idols, that in the interim he went to *Jeruſalem* to adore in the Temple; beſides in his captivity he alwaies relieved the neceſſity of his brethren, and notwithſtanding the fury and violence of the perſecution under the King of *Aſſyria*, he could not be induced by any threats, to abſtaine from burying thoſe ſlaughtered perſons that lay dead in the ſtreets; in ſo much as one day being ready to ſit down at a Feaſt with other company, of a ſudden underſtanding there was yet one Jew that wanted

a Sepulchre, he presently flew from his dinner with extraordinary zeale, and performed that charitable office, not onely to the wonder of all those that were with him, but even being reproved by his neerest friends, who apprehended exceedingly the danger of the action, in regard it was so strictly forbidden by the Kings speciall command. Though these testimonies were exemplar, yet afterward when this good man fell into his excessive poverty, then did his admirable vertue more clearly appeare; for not having wherewithall to relieve his necessity otherwise then by the labour of his wives hands, and his own industry, becomming also by a most lamentable accident deprived of his sight. Nevertheless one day when his wife brought him home a young Kid, which she had procured by that onely means for their provision and sustenance; he hearing it bleate, desired her that if it belonged to any other, she would again restore it, lest it might bring a curse upon their poore family, wishing and resolving rather they might put their trust in God Almighty, concerning their necessities, then any way seeke to be relieved by fraudulent and unlawfull waies. Againe, being upbrayded by his wife, and other friends, for his overmuch confidence in God, as they pretended, since his Almes and Prayers had procured him no more favour, then a world of present miseries; He returned them only answer of rebuke for their impiety, in regard they had not more trust and assurance in Gods power and goodnesse, who as he said, ever would protect his servants. But now at last being come, as I may say, to the insupporta-

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ble period of his croſſes and afflictions; and as it were tyred by the upbraidings of his own friends, he made his humble ſupplications to heaven to be taken out of this life; whereupon after he had ended his prayers, imagining his ſuit was granted, he called unto him his young ſonne, unto whom he had not onely given moſt pious inſtructions, wherein he wiſhed him above all things, and in every difficulty to ſerve God with his whole heart, putting his onely confidence in his divine mercies, but ſent him into a far Countrey to ſeeke his fortune, delivering him at the ſame time a bill in writing, whereby to require a certaine ſumme of money that had been a long time owing him by a friend for his better ſupport and ſubſiſtence, not being wel able to maintain him at home. And notwithſtanding his wife ſeemed deſperately afflicted at this unexpected reſolution and ſudden departure of their only child, he ſtill wiſhed her to put her confidence in heaven, not onely for the aſſurance of his journey and returne, but alſo for his future proſperity; wherein may be noted, his faith and ſuppreſſion of his own paſſions: for as indubitably he more truſted in Gods aſſiſtance, then in any other probability whatſoever, ſo was he willing of the other ſide, to lay aſide his preſent comforts for the ſucceeding good of his child, which was not as he thought to be obtained, if he had kept him at home, wherein he ſhould have more pleaſed his own humane nature, then any way have provided for his ſonnes welfare. Having declared thus much concerning this holy man, it is now full time to come to his reward according to

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his merit, which no doubt was resolved on by a hidden and an inscrutable decree. For God Almighty was so well satisfied with this good persons actions and intentions, that instantly he designed an Angell to accompany his sonne, who not onely conducted him safely in his journey, but at last brought him where was concluded a most happy marriage between him and his own kinswoman after they had both conquered the divell by their prayers and other vertues: which being finished, they repaired with much joy and gladnesse to the house of old *Tobias*, where they were received with such expressions of gladnesse, as became the nature of so great a happinesse. Neither was this all their felicity, for presently the father by miracle obtained his long lost sight, in the presence of his family and friends; and after the end of forty yeeres continued prosperity, the old father having seen a numerous posterity, between his sonne and daughter in law, he finished his happy daies in the spirit of Prophesie and vertue, leaving behind him young *Tobias* to performe his funerall.

These relations certainly, may give a taste to every good Christian, of God Almighties mercies intended in one manner or other to those that have a sufficient trust in his goodnesse and power. But however, as I say, all our happinesse consists in this absolute resignation of our will, in regard it doth not onely assure us of a future benefit, but promiseth a present content by quieting our thoughts and passions; though it is unpossible to procure this necessary confidence, without a lively and intire faith, which

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is a kind of an invisible seeing of God, and in some sort knowing his divine goodnesse in a particular manner through the darke clouds of our humane nature, that for the most part whilst we live upon earth, hinders the cleare appearance of his Divinity from the eyes of our soule; however when our bodies are once glorified, such obstacles shall vanish and disperse, without difficulty by reason of our happy condition. Our blessed Saviour himselfe hath declared, that if we had but faith as a grain of a mustard-seed, we might be able even to remove mountaines; By which figure may be conceived, the excellent nature and property of an entire beliefe, towards all joy and happinesse; which nevertheless is more or lesse purchased, according to that proportion and measure of grace, we have obtained by our devotions, and practise of vertuous actions, most apparently demonstrative in the sayings of that glorious King *Lewis* of *France*, who professed he would not goe out of his doores, to be a really eye-witnesse of any miracle whatsoever; his faith having so absolutely confirmed him in all principles of religion, and the believing entirely every thing belonging to Gods omnipotency and goodness, that he had no need of such motives and inducements to strengthen his faith, or render it more certain and efficacious. However we may boldly affirme, that this want in the generall, is the main occasion of all mens disorders and excesses in this world. For if people did sufficiently enough (without any wavering apprehension) rest upon Gods revealed will and pleasure, and by that means could absolutely

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apprehend his promiſed mercies and judgements, it were unpoſſible to be ſo much tranſported with the vanities of this life.

As for example, how could it be imagined, that men would be ſo extreamly ſenſeleſſe, as for the onely enjoying and delight of a little meat and drinke, with other ſenſualities of this world, for a very few yeeres ſhould violently caſt away thoſe eternall and abundantly ſatisfactory happineſſes of Heaven, unleſſe there were ſome ſtupid defect in their beliefe, concerning either the certainty of their being, or in the waies and means whereby they were to be compaſſed. In like manner, what perſon would be ſo ſottiſh in his reſolution, as not rather to undergoe all the auſterities could be undergone during this life, then hazzard the danger of thoſe terrible torments ſo often mentioned, as I muſt ſay, to be endured to all eternity, if he were abſolutely convinced in his thoughts and apprehenſion, that they particularly belonged to his condition in each circumſtance; ſince it is more then evident, that we forbeare no paines, or ſcarce omit any care in this world, either to obtaine humane honours, or prevent eminent (though earthly) inconveniencies, though we know they are but to endure for a moment in compariſon of eternity; when as perhaps a farre leſſe induſtry and travell would aſſure us in the other condition of a perpetuall happineſſe; and yet we ſee it ſo ſupinely neglected by moſt, as if it were not at all worth any manner of conſideration. Wherefore I muſt conclude, that mans miſeries and inſenſibilitie for the moſt part proceed from this

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defect in this onely particular, for that he hath not purchased a competency of grace sufficient to enlighten his understanding, whereby he becommeth overwhelmed, as it were, with nothing but grosse sensualities and tickling imaginations that make him wholy uncapable to converse in a higher Region, which by consequence renders him altogether unwilling to resigne himselfe entirely into the hands of Almighty God, as blessed *Tobias* did in all his actions and adversities. For that holy mans stedfast and undoubted beliefe of all the principles of Religion, made him most confident of the promises thereupon depending, which is unpossible to be effectually compassed or put in execution but by the same means he used, in the whole course of his life; whereby, as I say, he obtained such a proportion of supernaturall grace, as not onely comforted him in all his extraordinary difficulties, but infused so much love into his happy soule, as he was able to contend against every temptation of the Divell, the world, and the flesh, and by that means got such a victory over all his passions, that he onely delighted in every thing that was Gods will; and of the contrary never seemed distasted with any crosse that was sent him. As for example, it may be supposed, when he at any time found an inclination in his fraile nature to rebell against this determination, he used the power of Prayers, Fasting, and Almes-deeds, to beat down and conquer all his humane appetites; in so much as God Almighty not onely gaue him assurance of a heavenly reward, but crowned his latter daies with all the prosperity could be

imagined of earthly happineſſe, as appeared by the ſequell of the ſtory, though (as it may be conceived) not more for the acts of mercy, which he had uſed upon all occaſions to his diſtreſſed brethren, then for the abſolute reſignation of his own will to Gods onely pleaſure and direction; in which he enjoyed no doubt a wonderfull felicity in his thoughts, notwithſtanding his deſperate afflictions: Which agrees very well with the ſayings of divine *Thomas a Kempis*, who affirmeth in his booke of the imitation of Chriſt, that it is unpoſſible to purchaſe any manner of reall freedom, either humane or ſpirituall, without an abſolute negation of a mans own ſelfe. So that, when a body hath brought his reſolutions into this quiet ſtate and condition, he may truly be ſaid to be happy, and never before; being thereby freed from all occaſions of temptation, that uſe to ſwell mens minds into a thouſand ſtorms and perplexities; like as ſtreames that goe along with the wind, paſſe ſmoothly without any perturbation: ſo of the contrary, others that ſtrive by a naturall current, with thoſe blaſts have much difficulty to keep their courſe, being alwaies toſſed, thwarted, and interrupted in their paſſage. Beſides, we ſee the greateſt Monarchs of the world are oftentimes ſo wearied with their own wils and command, that notwithſtanding they ſeem exceedingly to affect glory and ambition, are perſwaded in the interim not onely to put the whole government of their Dominions ſometimes into the hands and power of their favourites and Subjects; but alſo not ſeldome will contradict their own very wils, to give their in-

intrusted Officers more absolute jurisdiction, as conceiving therein a satisfactory content to themselves, being thereby freed, as they suppose, of many contentions and troublesome thoughts, that else would happen to their more disquiet. Wherefore, I say, it may be esteemed a most prepostrous inconsideration in us, not to be willing to abandon our own wils to him, that we are most certaine shall alwaies be not onely constant and true to us in all our affaires, but at last can and will infinitely reward us for that voluntary resignation. And this no doubt will be the easier effected, if we seriously adde this apprehension to our judgements: That let us doe what we can, and possesse what we may, either in ambition or sensuality, as we shall never be free from contention and trouble in our minds, if not in our persons, so in the end of necessity we must yield to death, the common plunderer of all these things; which taking us unprovided, will force us to interchange all our past, and so much esteemed prerogatives, into a miserable and confused damnation to all eternity. And although it should take us a little more in order, and in something a better posture, yet at the best our gone and ended delights, which we enjoyed according to our opinions with so much felicity, will be so farre from benefitting our present condition, that the very remembrance of those enticements shall render us more sorrowfull and unwilling to quit the world, however there be an absolute necessity of this separation; and at the worst they leave us burthened, and almost distracted with

many terrible feares, what accompt may be required of us towards a full ſatisfaction, in regard of the ſevere juſtice of Almighty God, who placed us not here to have the fruition of ſo many pleaſures we once enjoyed above other men, notwithſtanding all the delight and benefit will appeare then vaniſhed into ſmoke and ayre. Inſomuch as we may ſay, what hath it availed us, to have poſſeſſed the whole world, and fooliſhly to have neglected the ſaving of our own ſoules, when we had the means and opportunity to have effected it? Wherefore to ſumme up this diſcourſe in a word: That man that will be wiſe, muſt firſt purpoſe well, then proſecute his reſolution with conſtancy & diligence, which without doubt will procure him grace, and that grace ſhall enlighten and ſtrengthen his faith, untill in the end he come to ſuch a perfection of love, that may make him (with an aſſured confidence) rely entirely upon God Almighties goodneſſe, by which means he may never be diſtaſted to make a reſignation of himſelfe and actions into his hands, according to the example of holy *Tobias*, and other religious perſons; in which determination, I ſay, and no other, doth conſiſt not onely all future happineſſe, but every preſent content in the world. But perhaps it may be here ſaid, that the cauſe of moſt mens inſenſibility doth not proceed ſo much from any deficiency of faith, as from a certain naturall inclination, to covet and deſire preſent poſſeſſion of leſſe happineſſe, rather then future expectations of far greater conſequence. Unto which I anſwer, that however in part I am of the ſame opinion, ſince this ſtupidity is incident

dent to humane frailty, having not obtained a ſufficient portion of grace; yet again when I conſider how much affliction people would, and doe undergoe for many yeeres together, onely to purchaſe the reverſion of ſome earthly Kingdomes and honours in the world, I cannot but return to my old beliefe. As for example, put caſe a man were promiſed after ſeven yeers extreme labour, the poſſeſſion of ſome great Countrey, with other delights that might content his appetites; I make no queſtion at all, but that he would moſt readily imbrace the offer, and conceive he had gained exceedingly by his bargain. Though yet we ſee for the fruition of Heaven to all eternity, we are hardly drawn by any perſwaſions whatſoever either morall or divine, to ſpend many houres in true conſideration of that unconceivable joy and happineſſe promiſed, with ſo much aſſurance by God Almighty himſelfe. And therefore certainly it can be nothing but a meere want of neceſſary faith, that renders people ſo careleſſe of their ſalvation.

But to conclude this part of my diſcourſe, however we ought not, (as hath been alledged) to be directed concerning our duties in God Almighties ſervice, by worldly events, but onely by thoſe heavenly principles we have received; yet I ſhall hereafter make ſome hiſtoricall relation of many remarkable paſſages, perhaps more ſatisfactory then may be well conceived, wherein have appeared Gods apparent judgements in theſe latter times; though, as I ſay, they muſt not be taken for generall rules; notwithſtanding they may ſerve for inducements

ments to move peoples apprehenſions. For indubitably it is our duties without any curioſity whatſoever, as hath been already declared, to caſt our ſelves wholy upon the will and pleaſure of Almighty God, with an entire patience in expectation of what may happen unto us, ſince we have ſufficient principles given us to follow proceeding from divine authority; but becauſe patience is not onely a heavenly duty, but a morall vertue neceſſary to be obſerved, I ſhall in the next and laſt Chapter diſcourſe a little of the nature and benefit of ſuch an excellent property appertaining to our humane condition, and then make an end of the firſt part of my book.

The neceſſity of this noble vertue which was practiſed by our Saviour himſelfe in a moſt particular manner during his abode upon earth.

AS this Heroicall vertue of Patience is little leſſe neceſſary then faith to perfect our condition, at leaſt wiſe to be uſed in ſome convenient meaſure and proportion, for that humane frailty cannot eaſily arrive to the higheſt perfections of this nature; ſo is it more then evident by the ſacred writings and teſtimony of holy Scripture, that our Saviour Jeſus Chriſt in a moſt exact way during his being in this world, did offer himſelfe as a divine pattern for example to inſtruct our endeavours concerning

cerning what we ought to doe in this particular; for when it was his blessed pleasure to joyn his eternall Divinity with the mortall substance of our flesh and blood, he tooke upon him almost the lowest of all conditions, as I may say, being born of no other then of a simple Virgin, however extracted from the loyns of Kings, because it was determined that *David* his beloved servant should have the honour of his birth; and this holy mayd was onely married to a poore Carpenter, that got his necessitous living meerly by the sweat of his owne browes, though he might have chosen for his mother the greatest Queen or Empresse in the world; which certainly he did for no other reason, but by this penurious condition to have occasion thereby the better to exercise visibly his own designed patience for our example and instruction. Neither did he designe his miraculous birth to be in any other place then in a base and contemptible stable, not furnished with any kind of commodity, either for himselfe or company. Again, if we reflect upon his many persecutions, both under *Herod*, and by his unnaturall Countreymen, we shall finde that he underwent them with a most singular patience, both of minde and body; never expressing the least passion in his words, notwithstanding all the injuries and affronts offered unto him; or shewed want of courage in enduring what vexations or tortures soever could be inflicted upon him; insomuch as he suffered himselfe to be stroke, spit upon, and used with other unparaleld indignities, by most base and contemptible creatures; not onely without any manner of oppo-

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ſition, but ſcarce reproving them in what kinde of faſhion ſoever, either by word or action, untill being with theſe and the like ſufferings brought to the laſt period of his miſeries to endure a moſt cruel and ignominious death upon the Croſſe; he was ſo farre from not expreſſing an entire and abſolute patience in his extreameſt agony, that inſtead of ſhewing forth any ſignes of paſſion or perturbation, he took care for his mothers future welfare, as a morall obligation belonging to his humanity; he gave pardon to the Thiefe that was crucified with him, as an eſſentiall property appertaining to his Divinity; and laſt of all, as evident teſtimonies of his admirable and heavenly charity, he moſt earneſtly prayed for thoſe barbarous enemies that ſo earneſtly did perſecute him at that very inſtant, as pretending in their behalfe to his Father, they did not underſtand what they did concerning his particuler. Of the other ſide, if we caſt our thoughts upon thoſe inſtructions he gave his Apoſtles and other followers, they were alwaies either to perſwade humility, or command patience, which are two vertues that cannot well be ſeparated. As for example, he bid them, when they were perſecuted in one City, to fly to another, without contention, although they had his heavenly Commiſſion for their better authority. As alſo, in his frequent Sermons, for their particular inſtructions and effectuall edifications, he commanded them as an abſolute duty belonging to their vocation, being his Diſciples, to ſuffer thoſe that uſed violence to their perſons, notwithſtanding to expreſſe ſo much patience, that if they

they did take away their cloaks from them, they ſhould permit them to bereave them alſo of their coates without reſiſtance. In like manner he told them, that whoever ſhould injuriouſly give them a blow upon the ear, rather then return a requital in the ſame nature, after the cuſtom of the world, they muſt offer the other part of their face, to be abuſed by their injuſtice. 'Tis true as I cannot affirm, we are obliged to theſe ſtrict and ſevere rules of patience in all our actions, eſpecially ſince ſuch ſuffering would probably incourage Tyranny in wicked diſpoſitions, yet certainly theſe very examples are ſufficient demonſtrations, of God Almighties intentions in the general, concerning this neceſſary vertue, to be practiſed upon all convenient occaſions, in our ordinary converſation amongſt men, as well as to be put in practiſe in thoſe afflictions, which accidentally at any time ſhall be caſt upon our condition; and the rather for that it is evident, that the ſinnes and diſorders of the world, for the moſt part, proceed from a certain intemperancy or impatiency of nature, not ſufficiently rectified by Grace or wiſdome. As for the purpoſe; Pride is nothing but an over ſwelling humour of ſelf eſteem, not governed by Reaſon, or bounded by Charity; which cauſeth ſuch an unruly and paſſionate inflammation in the ſoul, as we neither know rightly our own ſtate, or willingly would endure what we ſhould from another. Alſo envy is a paſſionate and malevolent ſpight againſt our neighbours proſperity; as fearing leſt it might prejudice our eſtimation. Revenge

is a bloody and impatient paſſion, becauſe our nature is not paſſive enough in bearing of injuries; Vainglory may be termed a lunatick indiſcretion, proceeding from too much abundancy of ſelf-love. Diſobediency in like manner, a preſumptuous Pride that allowes us not ſufficient temper to be under ſubjection, although it be never ſo neceſſary for our condition. Ingratitude, an unjuſt intemperancy that renders us unwilling to acknowledge an others vertues, in regard we doubt too much thereby to be diſvalued our ſelves; or elſe to be put to more requitals then ſeems convenient for our own intereſt. Ambition a mad overflowing of the minde towards thoſe honours, that we conceive might give us luſtre and eſteem in the eye of the world. Covetouſneſs a certain raging deſire without end, to be poſſeſſors of we know not what; ſince we never enjoy the half of what we covet, when beſt obtained. Of the other ſide, if we turn our conſideration upon the ſenſuality of the body, we ſhall finde it generally to proceed for want of ſufficient temperance in the ſuffering part, as the other concerning the minde, proceeds from the defect of not being able competently to expect the event of things to come; for when we drown our ſelves in a vaſt ſea of luxury, againſt Reaſon, Religion, and morality, it is becauſe the conſideration of honour or vertuous actions, carries not our thoughts and reſolutions high enough to contemn ſuch poore and baſe pleaſures, that neither ſecure our condition or benefit our perſons. As for example, what is gluttony, but an inordinate ſtriving by the inſtinct of nature, to ſatisfie the

the ſenſes in eating and drinking? Luſt in the ſame kinde an impatient itching after unlawful novelties, however conſiſting moſt in opinion, for that oftentimes our deceived fancy, makes choice of the far unworthier ſubject, as I have already inſtanced in a part of my Book. Again, Idleneſſe is nothing elſe but a certain kinde of impatiency, proceeding from a loathneſſe to enter upon action and employment. Sloth in like manner is but a heavy increaſe of the ſame humour, towards a more earthly period, engendred by cuſtome and continuance. Inconſtancy another palpable effect of impatiency, in regard it varies from one fancy to another, with a reſtleſſe longing to be yet ſatisfied in ſomething, that the judgement cannot reach unto for want of temperance to conſider.

For however I am not of the opinion of thoſe fantaſtical Philoſophers, that eſteemed pain little more then imagination, yet when I conſider the wonderful ſtrange lives of many holy people in the primitive times, I may eaſily be induced to believe, that a perfect and abſolute patience being procured, which can no otherwiſe be obtained then by a religious morality, it will not be very difficult to run through the rough paſſages of this world, in a manner in an abſolute calm and tranquility; eſpecially when I reflect upon the actions of many Heathens, who onely out of the ſpirit of vain-glory, ſeemed in outward view ſo to have conquered all their paſſions, that they appeared careleſſe of life or death, honour or riches, eating, drinking, or any other earthly pleaſure or pain whatſoever. How-

ever I will leave these reports to the uncertainty of History, or at leastwise believe they might proceed from enchantments of pride and the devils elusions; since we know their Religion could not procure simply such effects, not being justified either by divine Revelation or assured principles. Wherefore, for a conclusion, I shall make some brief mention of a few admirable people in those times, whose courages never failed in adversity, or any vain-glory laid the least hold of their actions in suffering: To which purpose, we may begin with the consideration of *Paul* the Hermite, that lived almost a hundred yeers without seeing or conversing with any humane person, in an obscure Cave incompassed with Rocks and Mountains, his employment being Prayers, his recreation Meditation, and his practise fasting. Again, we may call to mind the wonderful and admirable austerities of *Simeon Stilitto*, that lived in a small piller of stone many Cubits from the ground, for thirty seven yeers together, scarce in all that time reposing his body, according to the custom of other people; insomuch as it is written, that multitudes of wormes, proceeding from the natural corruption of the place, bred and ingendred under his feet, for want of motion and agitation; and yet his humility notwithstanding was so great, that when he was commanded to descend, by the Bishop of *Antioch* to try his obedience, without any manner of delay, he yeelded himself ready to perform the injunction; as it were adding the vertue of subjecting his own will to that of patience, which he so exactly practised. We read that *Mary* of *Egypt*, continued

nued in the wild Desarts of *Syria* for seven and twenty yeers, without any clothing at all, or other sustenance, then what she could gather from the Sands and Rocks of that extraordinary solitude, where perchance she found now and then some green herbs for her necessary food. Last of all, if we reflect upon the horrid torments, which *Lawrence* the Deacon endured under *Decius* the Emperour, we shall finde matter enough to contemplate with admiration, both his patience and courage; for whilst his body in the night time, for the greater terrour to his youth, was laid upon an Iron Gridiron, over a hot and scorching fire, he cryed out to the Tyrant, being more then half dead, that now he was rosted sufficiently of one side, he might if he pleased also turn the other to participate in like manner of his cruelty; which words gained so absolute a victory over all his persecutors, that the Emperour confounded both with shame and amazement, quitted the place of his execution. All which I may boldly affirm, were no other then wonderful effects of a constant and couragious patience. Since of the other side, many esteemed gallant persons of this world failing in this vertue, have disgraced their last ends by apparant dejection of their souls. As for example, *Philotus*, who was famed in *Alexanders* Army for one of his prime Commanders, that followed his fortune and successe; yet being by accident brought upon the torture, notwithstanding his intemperate vainglory, had made him promise to himself, and pretend to others, that his courage maintained the Kings greatnesse in most of his conquests,

and

and victories in *Asia*, he was brought to such a lowneſſe of Spirit, by the violence of torments, that he not onely revealed his own intentions, but accuſed his old Father, to be releaſed of his puniſhment, for want of fortitude and patience in his ſufferings; in ſomuch, as *Alexander* himſelf being concealedly preſent at his Tryal, delivered this opinion of his carriage, that he wondred how ſuch a man had ſo much boldneſſe to attempt his life, that had not a heart great enough to expreſſe more courage at his own death. *Nero*, however he had a nature inflamed with impatiency, pride and vain-glory; joyned alſo with the condition of an Emperour, that probably, ſhould have raiſed his ſoul to an eminency of courage and magnanimity, yet when the Senate of *Rome* by reaſon of his own wickedneſſe, and his enemies prevailing power, had deſigned him a moſt ſhameful and ignominious execution, could not by any perſwaſion be brought to kill himſelf to avoid that diſgraceful fate, until one of his followers and intimate friends, ſhewed him the way by acting the like upon his own perſon before his face; which ſhewes that intemperate proſperity is rather an impediment to fame and reputation, then a mild and quiet patience; that for the moſt part enableth people to ſuffer any thing can well be inflicted upon their condition, when either their Religion or honour calleth them to ſuch a combate. Alſo Marſhal *Byron* of *France*, being not onely one of the great favourites to *Harry* the fourth, by reaſon of his ſuppoſed courage, but eſteemed of an extraordinary paſſionate valour in the wars; yet after his accuſa-

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tion, when he was brought upon the Scaffold to die by the hands of the common Executioner, he expreſt ſo much unwillingneſſe to leave his life, by a wild and prepoſterous rage, that the Hang-man was conſtrained to perform his office when he leaſt thought of the buſineſſe, onely to avoid a greater indignity to be done to his perſon in the laſt end; whereas if he had put on a mild temperance in his ſuffering, he would not onely probably have better ſecured his future condition, but in a far higher nature have preſerved his honour and reputation. Laſt of all, we have an example of this kinde, in the death and ſuffering of a noble man of our Country, who in his life was paſſionately vain-glorious and active beyond meaſure, yet at his execution he appeared ſo paſſively fearful, that he ſeemed more then half dead, before the executioners ſtroke arrived at his neck. All which I ſay, may be brought for teſtimonies, againſt thoſe diſpoſitions that neither reſolve or practiſe patience, ſeeing that noble property for the moſt part renders men abſolutely victorious in moſt things of this world; for who can ſtile themſelves Maſters in this beneficial and heavenly vertue, ſhall ſmile at Tyranny, overcome cruelty, ſuppreſſe paſſions, contemn accidents, purchaſe friends, perſwade enemies, live contentedly, and die happily; And in truth may be ſaid to have made a wiſe and generous preparation, againſt all diſaſters whatſoever, which either the devil or the world can raiſe againſt our humane condition; for however it be true, that the ſenſualities of nature cannot eaſily be overcome, but by the dominion of

Grace,

Grace, yet ſince the very heathens, meerly by the inſtinct and provation of honour, have in many conflicts obtained wonderful victories by their conſtant and patient reſolutions, it cannot be but a ſhame and ignominy to us Chriſtians, not to be able by the addition of heavenly Grace (which certainly we may compaſſe by our religious endeavours if we will) to beat down, and ſuppreſſe both in our thoughts and actions, thoſe violent paſſions that deprive us of all reputation and goodneſſe. Since in doing the contrary, we do participate of the nature of thoſe unreaſonable creatures, that have no other rule for their ſubſiſtence but meerly ſenſe, which without doubt, being in us cheriſhed extraordinarily, totally deſtroyes the nobility of the ſoul, that ought onely, or at leaſtwiſe chiefly to contemplate and be in love with ſupernatural and divine things, and by conſequence to leave dull cogitations and groſſe actions, for ſupplements of neceſſity or conveniency; which being conſidered and put in practice, with a conſtant and noble reſolution, we ſhall finde ſuch a beneficial patience daily to encreaſe in our natures and diſpoſitions, that will eaſily gain a ſignal victory over all obſtacles and difficulties, and render us not onely temperate in expectation, but invincible in ſuffering. In fine, I am of opinion, that as want of patience is a deficiency of courage, ſo was there never yet an excellent Saint lived in the world, but that he was endued with a great Spirit by nature, for whoſoever is altogether careleſſe in his thoughts of honour and reputation, for my part, I ſhall have no extraordinary confidence either

of

of his devotion or Religion. In conclusion, a noble patience is to be esteemed exceedingly; for by it we do not onely affront every adversity, but by the discreet practice of that excellent vertue, we make our selves more capable upon all occasions of prosperity, since we are not apt at any time to fall from that temper and understanding that should both warrant and instruct us in our most beneficial affairs, either belonging to this life or to eternity. Which certainly is no way so well to be purchased, as by a constant and resolved activity; for however patience may seem onely a passive quality, in regard it belongs most to suffering, yet if the imagination be too much setled for want of industry and imployment, probably it will ingender those thoughts and desires that taste most of natural sensuality, and so by consequence draw people to a kinde of a bodily indulgency, which of necessity either destroyes or lessens the magnanimity of the soul, and by that means cannot but procure an impatiency, and irksomenesse in all accidental sufferings whatsoever. But here perhaps it may be thought too hard a condition imposed upon humane nature to be to suffer, whereas God Almighty out of his infinite mercy, might have created man in in such a state, as he should have had no need at all of the use of patience; unto which I shall onely say, that as it doth not stand with Gods heavenly justice, that any creature should eyjoy that perfect happinesse belonging to the blessed, without having first given some testimony of endeavour in this world. So of the other side, though we had not injunctions and commands

to this purpoſe, yet it is moſt evident that a certain kind of Tryal belongs to all manner of creatures, before they can arrive at the uttermoſt period of their deſigned happineſſe. As for example, the bleſſed Angels were conſtrained to encounter with Lucifer and his adherents, ere they could be perfectly eſtabliſhed in a perpetual Throne of glory with full ſecurity. Alſo *Adam* was placed in Paradiſe, (however in an innocent condition) to contend with his paſſions and appetites before he was to have enjoyed Heaven, who fayling in this combat appointed him by the inſcrutable decrees of Almighty God, he determined to ſend his ſon into the world to expiate the offence by ſuffering alſo; And yet man again was ordered to new Trials in this pilgrimage of life, ere he could compaſſe the accompliſhments of eternal reſt and quietneſſe, conſtituted for his benefit and felicity. So that we may indubitably conclude, without a reſolved and practiſed patience, it is unpoſſible either to pleaſe God, or almoſt to ſatisfie a mans ſelf. For as long as we live in this habitation of miſery, we muſt alwayes either ſuffer or expect. But being ſo prepared, we may without overmuch difficulty, undergo perſecutions, long Prayers, ſharp Faſtings continual watchings, with the loſſe of what proſperity ſoever upon earth; ſince it is onely our natural impatiency, that makes all auſterities and afflictions be entertained with ſo much horrour in our imagination, in regard (as I have ſaid before) they conſiſt chiefly, though not totally in opinion. For as the apprehenſion of honour, is no other, well conſidered, then an indulgency

gency, created in our natures for want of judgement; and ſo conſequently we cannot without perturbation in our mindes, bear the deprivation thereof, ſo may we be confident, that all pain and ſuffering whatſoever, is much abated by a conſtant reſolution of patience, beſides the benefit it affords us in judicioully conſidering wayes, either for the ſhort continuance of our misfortunes, in temporal things, or the happy uſe may be made of our afflictions in ſpiritual matters. Which patience in fine, I call a diſcreet and noble fortitude, either in expecting or ſuſtaining.

FINIS.